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SRI BHĀGAVATAM





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# SRĪBHĀGAVATAM

## PART X

BEING AN ANALYSIS IN ENGLISH



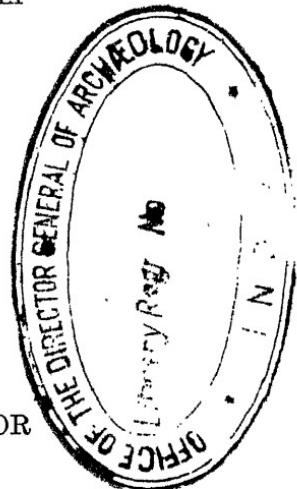
BY

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## FOREWORD

THIS book contains an analysis of Part X of *Sri Bhāgavatam*. The work begun with Part XI is now brought to a close. It is needless to add that Part X is regarded as the most interesting portion of *Sri Bhāgavatam*.

2. The subjects dealt with in the original are regrouped and arranged with reference to their natural connection. The book consists of twelve sections:

Section I describes the circumstances under which *Sri Kṛishṇa* was born as the son of *Vasudeva* at *Mathurā*, and was carried to *Nanda's vraja*. His stay at that place may be divided into three periods. In the first period dealt with in section II He was a child. He killed the *rākshasi Pūtanā* and the *asuras* in the form of a cart and whirlwind; and release the two *yakshas* from the curse of *Nārada* which had made them twin *Arjuna* trees. In the second period dealt with in section III He was put in the charge of calves. He killed the *asuras* in the forms of a calf, a crane, and a serpent. *Brahmā* tested His resourcefulness by carrying away His comrades and their calves. In the third period dealt with in section

IV He tended cattle. Six *asuras* were killed by Him and by *Rāma*; the serpent *Kāliya* was driven from his pool in the *Jumna* and the conceit of *Indra* was destroyed by His holding up the *Govardhana* hill to protect the *vraja* and its cattle from the torrential rain sent by him. It was during this period that *Sri Krishna* sported with the *gopi* women of the *vraja* on moonlit nights in the two months following the rainy season. They abandoned their husbands, children, cattle, and homes and went to Him. When He disappeared from their midst for a time, they did not return home, but continued to search for Him, to act His deeds, and appeal to Him by their song. This is a useful lesson for us. We too should abandon all our attachments and go to *Bhagavān* regarding Him as everything to us, and serve Him by thought, speech and action. If this were not the intention of the sage *Suka*, we cannot understand why he, who never regarded women as objects of enjoyment should dwell on this subject in five chapters. Section V describes the circumstances in which *Sri Krishna* returned to *Mathurā* and section VI what He did at that place. Section VII deals with the transfer of His residence from *Mathurā* to *Dvārakā*. Section VIII with His marriages, and section IX with His other deeds. Section X briefly describes *Rāma's* deeds; Section XI with various miscellaneous matters and Section XII with *Sri Krishna's* departure from earth.

3. The praises of *Sri Krishna* by different persons at different times are brought together in

Appendix I. Among this will be found the well known *Sruti-Gitā*. Appendices II and III contain a description of the rainy reason and of the two months following it. Appendix IV describes the effect of *Sri Krishna's* music in the words of the *gopis*. This being a repetition of the matter contained in Chap. XXI is relegated to this Appendix. Appendix V gives the contents of the several chapters of the original and shows where they may be found in this book. A full table of contents will be found at the beginning. *Sanskrit* words have been explained where they occur. Reference may also be made to the glossary at the end of parts I to IX and XII.

4. The references in this book are to the edition printed in the Devanāgiri character at the Nirnaya Sāgara Press at Bombay in 1916; but the readings generally followed are those in the text printed in the Telugu or Grantha character with the Commentary of *Virarāghava*.

5. My thanks are due (1) to Mr. V. Saranathachariar, B.A., B.L., who helped me to compare the analysis prepared many years ago with the original, who wrote the large additions made to my dictation and who passed the proofs through the press; (2) to Mr. Bhūvarāhachariar of Kumbakonam whom I consulted in regard to the interpretation of difficult passages; he is a pandit of great learning, knows *Sri Bhāgavatam* thoroughly; and his explanations are lucid and faithful to the original. He fills with great credit to himself the place occupied by *Sūta* when

he related *Śri Bhāgavatam* to Śaunaka and other *rishis* and to Mr. K. S. Patrachariar, M.A., L.T., Professor of Mathematics, Kumbakonam College, for reading through the manuscript and making many useful amendments.

*Kumbakonam*  
7-1-1934

V. K. RAMANUJACHARI

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श्रीमते वेदान्तरामानुजमहादेशिकाय नमः  
कृष्णाय परब्रह्मणे नमः

## SRĪ BHĀGAVATAM—PART X

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### SECTION I

### INTRODUCTION

(Chapters I to V)

IN this part the birth and deeds of Śrī Kṛishṇa are described in response to the request of *Parikshit*. He had heard of them briefly; but he was not satisfied, and wished to know the same in greater detail. He observed ‘who would be tired of hearing an account of the qualities of Śrī Kṛishṇa? It is being sung by those, that have freed themselves from desires; it is being sought, like medicine by a sick person, for getting rid of

*samsāra*; and it is pleasing even to men attached to worldly pleasures.' He was particularly interested in the account, as Śrī Kṛishṇa had been the friend of his family during the great war, and had protected him while in his mother's womb. (Ch. I, v. 4 to 6.)

2. In connection with an *avatāra*, certain questions arise, to which replies are given in chapter IV of the *Bhagavad-Gītā*, verses 6 to 8. *Īśvara* comes down in *avatāra* of His own will, and not under compulsion. The body in which He appears is His own *prakṛiti*, i.e., the divine body in which He appears in the highest heaven. And His powers are in no way limited during His presence among us. He comes down when *dharma* declines and its opposite raises its head. The purpose of an *avatāra* is to destroy the wicked, to protect the good and to establish *dharma* both by precept and example. The life of Śrī Kṛishṇa will be examined here in the light of these remarks.

3. *Why Śrī Kṛishṇa came down.*—The earth,<sup>1</sup> unable to bear the burden of millions of armies of the proud *asura*<sup>2</sup> kings, who ruled over the land, appealed to *Brahmā* for help. She appeared by his side with tears in her eyes and described her affliction. *Brahmā* took her along with *Rudra* and the *devas* to the shore of the ocean of milk, and going into *yoga*, he praised

<sup>1</sup> The *ātmā* that ensouls and controls earth. Similarly *māyā* (matter) is the *ātmā* that ensouls and controls all matter, subtle or gross.

<sup>2</sup> *Asuras* are those that hate *Īśvara*.

*Īśvara* with the hymn known as *purusha sūkta*. (Ch. I, v. 17 to 20.) He then heard the Lord's reply in the air, and communicated it to the *devas* in these words "Hear the words of *Purusha*<sup>1</sup> from me, and then carry out His command immediately. Do not delay. He has already known the trouble of the earth. He will Himself be born as a son of *Vasudeva*. You have to be born among the *yādavas*, and serve Him, while He remains on earth. The ladies of the heaven-world should be born on earth to do Him worship. *Ananta*, with the thousand tongues, will appear as His elder brother to do His bidding; and *Māyā* also will under His orders come down to the world." Having conveyed the Lord's command, *Brahmā* returned to his own place. (v. 21 to 26.)

4. *Circumstances attending Sri Krishna's birth.*—*Śurasena* formerly ruled over the *māthuras* and *śūrasenas*, with Muttra as his capital. (Ch. I, v. 27 and 28.) *Vasudeva* the son of *Śūra*, having married *Devaki*, a niece of the king *Ugrasena*, was returning home with his wife, loaded with presents from her father. *Kamsa*, the king's son, out of love for his cousin, held the reins in his hand and drove the car. (v. 29 and 30.) On the way a voice was heard in the air, saying "Fool! the eighth issue of the lady, whom you are driving in the car, will kill you". At once, *Kamsa* drew his sword, took *Devaki* by the hair, and was about to kill her. (v. 34 and 35.) With difficulty *Vasudeva* induced him to desist, by

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<sup>1</sup> A name of *Īśvara*.

engaging to give up each child to him as soon as it was born, if he would spare the mother. He said :

Your qualities are fit to be praised by brave men ; you will bring a good name to the *bhojas*. How can you kill your cousin, a woman, before her marriage rite is completed ? (v. 37.) Brave man ! Death is born along with a man's body ; it may come on now or at the end of a hundred years ; its coming is certain. (v. 38.) When one's body dies, the *ātmā*, who lived in it, following the lead of *karma* attains another body in spite of himself ; he then throws up the old body. (v. 39.) When a person walks, he stands on the ground with one foot, and lifts up the other foot. It is only when he has touched the ground with this foot, that he raises the former foot. The worm, living on grass and known as *jalūka*, holds the end of one blade of grass with one foot and catches hold of another blade with another foot. It is only when this blade of grass is taken hold of, that the other blade is abandoned. Similarly men take hold of a new body and abandon an old one. (v. 40.) A person muses on the objects seen or heard about ; this creates a strong liking for those objects ; and when he dreams he thinks of them, getting into a body either like the one lying on the bed or some other body. He then forgets the sleeping body for the time being. (v. 41.)<sup>1</sup> Led by *vāsanās* (tendencies) the mind, which unites and separates, is drawn to sense objects, the products of matter with the three *guṇas* and is born with an attraction for those objects. (v. 42.)<sup>2</sup> The reflections of the sun

<sup>1</sup> Hitherto *Vasudeva* assured *Kamsa* that if he was killed he would get another body. This was not sufficient to induce him to desist ; *Vasudeva* therefore went on in this verse to state that in addition to a body he would also get the objects of enjoyment on which his mind was set.

<sup>2</sup> In this verse *Vasudeva* pointed out that the *ātmā* would not die like the body. One thing may be affected by another, by nearness of place, nearness of time and nearness of nature ; and all these three conditions should

on watery surfaces and on looking glasses, appear large or small, and when shaken by the wind appear to move; but the sun is not affected by them; similarly an *ātmā*, enters bodies of various kinds and appears in the forms of those bodies; but he is not affected by the properties of those bodies; yet owing to ignorance he confounds himself with the bodies and says 'I am a man or a *deva*' (v. 43.) Hence one, that desires to attain what is good for himself, should not injure another; one that injures another, has cause to fear another. (v. 44.) You bear love for those that suffer; you should not therefore kill this lady who is your younger sister, who is young, who is unhappy, and who should be treated like your daughter. (v. 45.)

5. These persuasive words and the threat of punishment following an injury had no effect on the cruel-minded *Kamsa*, who was an *asura* by nature. (Ch. I, v. 46.) *Vasudeva* then reflected as follows, anxious to avert the present danger. (v. 47.) A wise man should avert a present danger by every means in his power; if he endeavours to do so, but fails, it is no fault of his. (v. 48.) "I will offer to this man my children and save this lady, assuming that children will be born to me, and that this person does not die before them. (v. 49.) Why should not the reverse take place and my child kill *Kamsa*? Who can overcome the doings of *Bhagavān*? A present danger may vanish; and what

combine to produce an effect. In the case of the sun the first condition does not subsist; for he is not in the watery surfaces or in mirrors. In the case of the *ātmā* the third condition fails; for the natures of the *ātmā* and of the body are entirely different. Hence though the body is perishable, the *ātmā* that abides within it is eternal.

has vanished may reappear. (v. 50.) A forest fire may leave a tree in its vicinity and burn another tree at some distance. The freedom of the one from fire, and the burning of the other must be due to *adrishta*.<sup>1</sup> No other cause can be perceived. Similarly the birth of an *ātmā* and his death take place from *adrishta*. No other cause is perceptible." (v. 51.) With these thoughts he put on a cheerful face, though he was unhappy in his mind, and said "Good man ! you have no cause to fear this lady ; the voice in the air did not say so. I will surrender to you her sons, whom you have reason to fear." (v. 54.)

6. *Kamsa* agreed, and *Vasudeva* returned home in peace. In course of time *Devaki* gave birth to eight sons and one daughter. (Ch. I, v. 55.) *Vasudeva* took the first-born to *Kamsa*, afraid to break his engagement. (v. 57.) *Kamsa* was pleased with *Vasudeva*'s firmness and said :

What is it that a *sādhu* will not put up with, however unbearable it may be ; what is it that a knowing man will desire ; what is it that a foolish man will not do and what is it that a person, who has his mind under control, will not give up ? (v. 58.)

He then returned the baby, laughing and said "Let your baby return with you ; for I do not fear him. Was it not said that my death would come from your eighth son ? (v. 59 and 60.) *Vasudeva* agreed, and returned,

<sup>1</sup> *Adrishta* is the will of *Bhagavān* to reward or punish a man according to his desert.

without, however, placing much faith in the words of that wicked man, whose mind was not under control. (v. 61.) Subsequent events showed that he was right in his suspicion. *Nārada* went to *Kamsa* and told him that *Nanda*, and his cowherds and their wives, and *Vasudeva* with the *vrishnis* and the women of the *yādavas*, including *Devaki*, were *devas*, that *Kamsa*, his cousins, relations, friends and attendants were *asuras*, and that action was being taken to destroy the *asuras*, who were a burden to earth. (v. 62 to 64.) When the sage departed, *Kamsa* threw *Vasudeva* and *Devaki* into prison and loaded them with chains. He killed each issue of theirs as soon as it was born. Greedy men that wish to satisfy their senses, will kill a mother, a father, brothers, and all their friends ; this will appear particularly in the case of kings. (v. 67.) *Kamsa* realised that he was the *asura Kālanemi*, who was formerly slain in battle by *Vishnu* ; and treated the *yādavas* with enmity. (v. 68.) He kept his own father, the king, in confinement, and took upon himself the government of the country, looking upon the *yādavas* as *devas* and *Devaki*'s children as *Vishnu*. (v. 65, 66 and 69.) With the support of the king of *Magadhā*, and of many *asura* kings he ill-treated them in various ways ; they left his country and sought refuge in other places. (Ch. II, v. 1 to 3.)

7. When six sons had been killed in the manner pointed out, *Devaki* became pregnant again. *Bhagavān*, knowing the danger from *Kamsa*, ordered *Māyā* to carry the embryo from her to the womb of *Rohini*,

another wife of *Vasudeva*, who was then living for fear of *Kamsa* in *Nanda's vrāja*.<sup>1</sup> This order was carried out, and the child, when born, was known as *Sankarshana*, *Rāma* and *Bala*<sup>2</sup> (Ch. II v. 4 to 8.) Those that did not know this, said that there was abortion. (v. 15.) *Bhagavān* then entered the mind of *Vasudeva*, who then shone like the sun, and became unapproachable to others. (v. 16 and 17.) In due time *Vasudeva* transferred Him to *Devaki*, who bore Him in her mind, as the east bears the moon. (v. 18.) Though she became the abode of One in whom all the worlds rest, she did not shine well, being confined in the prison of the lord of the *bhojas*. She alone was filled with gladness; but others could not take a share in it. So is a light useless to the world, when put into a bushel; so is the learning when found in one unwilling to impart it to others. (v. 19.) This great change in *Devaki* did not escape *Kamsa's* notice. From the way in which

<sup>1</sup> *Nanda* was the head of a pastoral clan, who lived in temporary habitations, removable at pleasure to where pasture was available for their cattle. The cluster of habitations is known as *vrāja*

<sup>2</sup> In addition to the order given to *Māyā*, *Bhagavān* said, "I will be born as the son of *Devaki*. You will be born as the daughter of *Nanda* and *Yaśodā*. Men in this world will do you worship with incense, presents and cooked food; for you will give them whatever they desire. You will be known by the following names: *durgā*, *bhadra kālī*, *vijayā*, *vaishṇavī*, *kumudā*, *chanḍikā*, *krishṇa*, *mādhavī*, *kanyakā*, *māyā*, *nārayaṇī*, *iṣāṇī*, *sārada* and *ambikā*. (v. 9 to 12.)

she lighted up the prison room, he inferred that *Hari*,<sup>1</sup> who was to take away his life, had entered her womb; for she was not like this before. (v. 20.) He reflected as follows: "What am I now to do to Him? It must be done quickly before He destroys my life; for He knows how to do the work of the *devas*. The best way will be to kill Him now; but it involves the death of the mother too. The killing of a woman, who is a sister, and who is also pregnant, will destroy my good name, wealth and life. (v. 21.) Good men abandon one that is bereft of a good name. One that lives by extreme cruelty is already dead, though appearing to live. When the body dies, men curse the *ātma*, saying 'He will surely go to hell', as they curse those that confound the *ātma* with the body. (v. 22.) With these words he withdrew of himself from the cruel thought of killing *Devakī*, and awaited the birth of *Hari*, with hatred in his mind. (v. 23.) Whether he sat, lay down, stood, walked about and whether he ate or drank, he thought of Him; and he perceived the world as full of Him." (v. 24.) *Brahmā*, *Rudra*, *Nārada* and the other sages, the *devas* and their followers came upon the scene and praised the All-knowing *Bhagavān*. (v. 25.) The praise will be found in Appendix I.

8. *Time of Sri Krishna's birth*.—At that moment of time, when every good quality appeared, and when

<sup>1</sup> *Hari*, a name of *Īśvara*, as He takes away the sins of those that call upon Him.

peace and gladness prevailed everywhere, *Sri Krishna*, the unborn was born. The sun, the planets, the stars and the twenty-seven constellations were then favourable. (Ch. III, v. 1.) The eight directions were clear, and bright stars twinkled in the sky ; everywhere on earth—in the city, in the villages, in the collection of cowherds' habitations—gladness prevailed: (v. 2.) The water in the rivers was clear, and pools of water reflected the beauty of the trees, that hung over them. The trees in the jungles were laden with bunches of flowers, about which birds chirped and bees hummed. (v. 3.) The breeze was gentle and laden with fragrance. The fires tended by the twice-born castes blazed brightly. (v. 4.) And the minds of good men, and of those that disliked the ways of the *asuras* were serene. There was equal joy in the heaven-world. The drums sounded (v. 5) ; The *kinnaras* and *gandharvas* sang ; the *siddhas* and *chāraṇas* praised ; the *vidyādhara*s and *apsara*s danced (v. 6) ; and the seers and the *deva*s showered down flowers with joy. The clouds sounded gently following the sound of the sea. (v. 7.)

9. *Birth of Sri Krishna*.—At midnight, when darkness prevailed everywhere, *Vishnu*, who lives in the heart of all, came forth from *Devaki* in His full form, as the full moon rises in the east. (Ch. III, v. 8.) He was a wonderful child, blue like a dark cloud, with four hands and with eyes like the lotus flower. He wore a gold-coloured cloth round His waist, and bore the conch, the club, the *chakra* and the other

usual weapons. He had on His chest the mark known as *śrivatsa*, and the gem *kaustubha* shone from His neck. The hair on His head hung in a thousand curls dyed with the lustre from the precious stones on the crown and ear-rings. He wore also a very valuable waist-band, armlets, bracelets, and with the lustre from His body, He lighted up the room. (v. 9 and 10.) On seeing that *Hari* was born as his son, *Vasudeva*'s eyes opened wide in wonder, and plunged in joy, he bathed and resolved to give ten thousand cows to *brāhmaṇas*. (v. 11.) He then praised Him with folded hands, without fear; for he knew His greatness. (v. 12.) The praise is contained in v. 13 to 20 and this will be found in Appendix I. Yet the fatherly instinct prevailed in the end, and he added "Lord! The ruler of all! I know that You are born in my house in order to save this world; and You will destroy the armies commanded by millions of *asuras* in the guise of kings. (v. 21.) Yet care should be taken. This wicked man, having heard that You would be born in my house, has killed Your elder brothers; and on receipt of intimation of Your *avatāra* from his servants, he will at once come with a raised sword." (v. 22.)

10. *Devaki* also was overjoyed that one with the marks of the greatest Being had become her son, and praised Him with a smiling face. (Ch. III, v. 24 to 27.) This will be found in Appendix I. She then added "We are afraid of the wicked son of *Ugrasena*; save us from him; for You save Your servants from fear. This form of Yours is a proper object on which to

meditate ; but do not let eyes of flesh rest upon it. (v. 28.) Let that sinful man not know Your birth from me. I fear *Kamsa* on Your account ; for my mind is timid. (v. 29.) Conceal this body, which is unlike what is found in the world ; for it has four hands and bears *Śrī*, and the weapons, the conch, the *chakra*, the club, and the lotus. (v. 30.) How wonderful is it that the great *Purusha* has become my son, who bears this world within his body during the period of rest ! This is indeed playing the part of a human being. (v. 31.)

11. *Sri Krishna* replied that He appeared in that form in order to bring to their minds the fact that this was the third time that He had become their son, and that He had fulfilled His promise. On the first occasion, when *manu Svāyambhuva* ruled, they were known as *Sutapas* and *Priṣṇi*. They did *tapas* for twelve thousand divine years, and asked for a son like Himself. Not finding another answering to that description, He Himself became their son and was known as *Priṣṇigarbha*. In His second birth He was *Upendra* and *Vāmana*, and they were *Kasyapa* and *Aditi*. He promised that this would be their last birth, and that if they ever thought of Him, not only as their son, but also as the Greatest, and loved Him, they would reach Him in the end. With these words, while the parents were looking on, He assumed the form of an ordinary child.<sup>1</sup> (Ch. III, v. 32 to 46.)

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<sup>1</sup> The *tapas* which they did was a severe one : they controlled their mind and senses, and bore with a cheerful

12. Before He ceased, *Bhagavān* said that if they were afraid of *Kamsa* He should be taken to the *vraja* and exchanged for the daughter of *Yaśoda*, and that this should be done quickly. There would be no difficulty, as the doors would open of themselves, and as the *Jumna* could be easily crossed. When *Vasudeva* desired to go out of the room taking the baby with him to carry out the Lord's direction, *Māyā* was at that very moment born as the daughter of *Nanda* and *Yaśodā*. (Ch. III, v. 47.) By the action of the same *Māyā*, the guards at the doors of the prison-house and the people of the town were thrown into sound sleep. All the doors opened, though they were impregnable, being secured with iron fastenings. (v. 48.) No effort was required ; for they opened of themselves, as darkness disappears before the sun. It rained with low thunder ; but the thousand-headed serpent followed, keeping the rain off by its hoods. (v. 49.) The *Jumna* was in high flood owing to constant rains, with large waves, masses of foam, and a hundred eddies, and was fearful to cross ; but it allowed a passage to *Vasudeva*, as the ocean did on a previous occasion to the husband of *Lakṣmi*.

mind rain, heat, and cold, which appear in their proper times ; by the control of their breath the impurities of their mind were destroyed ; they lived on dried leaves and on the atmospheric air ; and with minds unshakingly fixed on *Bhagavān* they desired certain fruits from Him ; in this manner they worshipped *Bhagavān*. (v. 33 to 35.) They had not experienced worldly enjoyments ; and had no children. Hence they did not ask for release ; for they were deluded by His *māyā*. (v. 39.)

(v. 50.) He reached the *vraja* of *Nanda* and finding the cowherds in deep sleep, he left the baby on *Yaśodā*'s bed, and returned with her baby. (v. 51.) He placed the same on *Devaki*'s bed, and put on the irons on his feet again and remained as before. (v. 52.) *Yaśodā* knew that a child had been born to her; but owing to fatigue and sleep she had not noticed whether it was a boy or a girl. (v. 53.)

13. *Happenings at Muttra*.—The doors of the prison-house all became closed. The guards then heard the baby's cry, rose at once and quickly carried the news to the king, who was awaiting the event in fear. (Ch. IV, v. 1 and 2.) He at once left his bed, and agitated with the thought that this was the time for killing the baby, reached the room where the confinement had taken place, with dishevelled hair, and stumbling on the way. (v. 3). *Devaki* begged hard that this child at least might be spared. She said "man of good deeds! she would be your daughter-in-law. A girl is not fit to be killed. Brother! led by *Daivam* you killed many babies as pure as fire; may this daughter be spared to me, Lord! Am I not your younger sister? I am unhappy at having lost my other children. Be pleased to give this last child to my unhappy self. (v. 4 to 6.) *Kamsa* would not hear, and tearing the baby from her hands, and holding it by the feet, he dashed it against a stone; for his love for his relation had been destroyed by self-interest. (v. 7 and 8.) But the baby slipped out of his hands and going up, appeared in the air in a form with eight arms and holding the following weapons—the

bow, lance, arrows, a piece of leather, sword, conch, *chakra* and the club. She was adorned with a fine cloth, a garland of flowers, sandal paste and ornaments made of precious stones. She was approached by the various groups of *devas* with heavy presents and was being praised by them. She then spoke as follows (v. 9 to 11) "Fool! What do you gain by killing me? He who will kill you—your former enemy—has been born somewhere. Do not uselessly kill poor innocent persons." (v. 12).

14. *Kamsa* heard these words in astonishment, and releasing both *Devakī* and *Vasudeva*, begged their pardon in a humble tone. He said (Ch. IV, v. 14) "I have killed your many children like a *rākshasa* eating his own issue. For this want of mercy, and for giving up cousins and friends, to what worlds shall I go? Though living, I am dead, like one who has killed a *brāhmaṇa*. (v. 15 and 16.) Even gods speak untruth, and not only men; by believing which I committed these heinous deeds." (v. 17.) He continued:

Do not grieve for your children, who have reaped the fruits of their *karma*. Embodied beings are under the control of *Daivam*; they do not stay together in the same place for long. (v. 18.) As particles of dust on earth come together and then separate, so *ātmās* come together and after a time they separate. *Ātmās* enter bodies for their support but they do not undergo any change like them; they ever remain the same as the earth is. (v. 19.) As long as this distinction between the *ātmā* and the body is not clearly grasped, and the *ātmā* is regarded as liable to the changes undergone by the body, *samsāra* in the form of connection with a body and separation therefrom will never come to-

an end. (v. 20.) Hence good lady ! Do not grieve for your sons killed by me ; for each person experiences the fruit of his own deed helplessly. (v. 21.) As long as a person thinks of himself thus " I am killed ; I kill " being unable to see his own nature, this foolish and deluded person is liable to be killed by another and he kills another. (v. 22.)

With these words he seized the feet of his sister and brother-in-law with tears in his eyes, and requested them to excuse his evil deeds ; for were they not worthy persons loving the helpless ? (v. 23.) He released them from their fetters, placing his faith in the words of the girl and thus showed his attachment to them. (v. 24.) *Devaki* seeing his brother's repentance gave up her anger ; and *Vasudeva* said with a laugh (v. 25) " The fate of embodied beings is as you say ; the notion that the *ātma* is the body springs from ignorance. This leads to the difference ' this is mine ; that is another's '. People so deluded are influenced by joy and grief, fear and hate, greed and delusion, and intoxication ; they do not see *Bhagavān* who kills the unintelligent body with unintelligent weapons ; for they see objects of the world as different from one another and not as the forms of one all controlling Being." (v. 26 and 27.) Being thus addressed, *Kamsa* returned home with their permission. (v. 28.)

15. At day-break *Kamsa* held a council of his ministers, and related to them what had happened. They advised him to kill all children within ten days of their birth, and other children also, wherever they might be—in the town, in the village, or in the habitations of cowherds. (Ch. IV, v. 31.) They then

pointed out that their enemies, the *devas*, were timid and unwilling to fight, and that their leaders hid themselves, one in the hearts of men and the other in a desert place, which no man can enter. Still they should not be overlooked; for they would become powerful, like a disease neglected, or the senses allowed to have their own way. The root of the *devas* was *Vishnu*, and His root was the *veda*, *brāhmaṇas* and cows. They therefore advised that they should all be injured as much as possible. *Kamsa* accepted their advice and sent his servants in all directions to carry out this project. (v 29 to 46.)

16. *Rejoicings at the Vraja*.—When it was known that a son had been born to *Nanda*, great were the rejoicings among his people. The houses in the *vraja* were swept and washed; and the streets were adorned with festoons consisting of flags of various colours, garlands, silk pieces and tender leaves. (Ch. V, v. 6.) Cows, bulls and calves were smeared with powdered turmeric mixed with oil, and garlands made of peacock feathers, cloth and gold pieces were put round their necks. (v. 7.) The cowherds put on their best dress and ornaments, and went to their chief with presents of various kinds. (v. 8.) Their wives did the same, and going to *Yaśoda*, they sprinkled the baby with powdered turmeric mixed with oil and water, saying ‘may You long rule over us,’ and sang together in a loud voice. (v. 9 to 12.) Musical instruments of various kinds were sounded; *brāhmaṇas* gave their blessings; story-tellers told their stories; and minstrels sang the praises of *Nanda’s*

family. (v. 5.) The cowherds in their joy threw on one another balls of newly-made butter, and also handfuls of milk, curd and ghee. (v. 14.) *Nanda* was happy beyond measure, and gave two hundred thousand cows to *brāhmaṇas*, and also gingelly oil-seed heaped in the form of seven hills, mixed with quantities of precious stones and covered with cloths dipped in molten gold. (v. 3 and 4.) He gave presents to others also with a free hand, to each according to his status. (v. 15 and 16.) He then had the ceremony known as *jāta-karma* done for the baby by *brāhmaṇas* well-versed in the *veda*. (v. 2.) From that time forward the *vraja* was filled with prosperity from the fact that *Bhagavān* lived therein and from His many noble qualities. It became the play ground of *Lakshmi*. (v. 18.)

17. *Nanda* then went to *Muttra* to pay his annual tribute to *Kamsa*. (Ch. V, v. 19.) *Vasudeva* hearing of his arrival went to his halting place, when his errand had been done. (v. 20.) The two friends embraced each other with great delight; and when they were seated *Vasudeva* said. (v. 21 and 22) "Brother! How delighted I am that you have a son in your old age, when you had given up all thoughts of being a father." (v. 23.) In this wheel of *samsāra*, you have been happily reborn in the form of your son. It is difficult to see a dear friend. (v. 24.) Dear friends do not live together at the same place for long; for their *karmas* take them to different places, as rafts in a river are carried in different directions by the force of the

current. (v. 25.) Does the *brihat-vana* in which you live, surrounded by friends, yield what your cattle require? Is it free from disease, and does it yield sufficient water, grass and creepers? (v. 26.) Brother! Is my son (*Rāmā*) doing well with his mother, nourished by you and looking upon you as his father. (v. 27.) The three ends sought by men—*dharma*, wealth and enjoyment—are desirable if they can be enjoyed along with friends; but if they suffer, they do not serve their purpose." (v. 28.) *Nanda* replied "Many of *Devakī*'s sons were killed by *Kamsa*, and even the daughter who came last has gone up to heaven." (v. 29.) *Adrishṭa* gives each the fruit of his *karma*. It controls every one. One, that realises his dependence on *Adrishṭa* in this manner, is never deluded. (v. 30.) *Vasudeva* in parting said "Your annual tribute has been paid; you have seen me your friend; do not stay here many days; for I see danger ahead at *Gokula*." (v. 31.) Thus advised, *Nanda* and his cowherds returned home with his permission. (v. 32.)

18. *Sri Krishna's* stay in the *vraja* may be divided into three periods. During the first He grew from a baby into a boy of three or four years old, and remained in the *vraja* itself. In the second He was in charge of calves, and grazed them in the grazing grounds near at hand with other boys of the same age. In the third He tended cattle over the forests all round. How He carried out the three purposes of an *avatāra* will now be described in regard to each period.

## SECTION II

### FIRST PERIOD OF ŚRĪ KRISHNA'S STAY AT THE VRAJĀ

(Ch. VI to X and Ch. XI, v. 1 to 37)

19. During the first period, *Śrī Krishna* killed three *asuras* who went to the *vraja* in the form of a beautiful woman, a cart and a whirl-wind. The first was known as *Pūtanā*, and her business was to kill babies. She was set on this business by *Kamsa*; she could travel in the air and go wherever she desired. One day, she came to *Nanda's Gokula*, concealing her natural form with her wonderful power. (Ch. VI, v. 2 to 4.)<sup>1</sup> Every one took her to be *Lakshmi* herself with a lotus flower in her hand who had come to see her husband

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<sup>1</sup> The poet describes her beauty in the following words: There was jasmine flower in the hair on her head formed into a knot; her breasts and buttocks were large—too large for her slender waist; she had a fine cloth round herself; the ear-rings on the lobes of her ears trembled as she walked and with their lustre they tinged the curls of hair hanging from her head and making her face look beautiful. With her pretty smile and side-glances she drew to herself the minds of the residents of the *Vraja*. (v. 5 and 6.)

*Vishnu.* (v. 6.) While looking for children, she came by accident to *Nanda's* house, and saw *Sri Krishna*; but she did not know that He was the *Mrityu* (death) of wicked persons; for His own great *tejas* was hidden within a human body, as fire is hidden in ashes. (v. 7.) *Sri Krishna* on His part knew her; for He is the *ātma* of all; but as He was acting the part of a baby, He closed His eyes, and said not a word. She took the baby and placed Him on her lap, as a foolish man places a sleeping serpent on his lap with the notion that it is a rope. (v. 8.) Neither *Yaśoda* nor *Rohini* interfered; for so stupefied were they with her beauty, that they merely looked on. *Pūtanā* had a cruel heart; but this was concealed by her very pretty actions, as a keen sword is concealed in its scabbard. They did not therefore know her as she was. (v. 9.) *Pūtanā* took her breasts filled with dread poison and gave them to the baby, who, tightly pressing them with both His hands, drank her milk and her *prāṇa* (life) at the same time. (v. 10.) She said 'Leave me, Leave me, enough, and cried in anguish. She opened her eyes wide, she moved about her hands and feet; and her body was covered with sweat. (v. 11.) To give an idea of the danger *Sri Krishna* was in, the sage described the violence of *Pūtanā's* cry and the frightfulness of her body.<sup>1</sup> The baby Himself was in

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<sup>1</sup> Her cry was so loud that the earth with its hills and the sky with its stars shook; the nether worlds and the directions re-echoed the sound. The people of the *Vraja* fell down regarding it as thunder. (v. 11.) From the

no way hurt, and was playing on the corpse without fear. Yaśoda's servants took Him away quickly, and made *rakṣā*,<sup>1</sup> a ceremony to keep all evil away from Him. (v. 18 and 19.)

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pain that she felt in her breasts she fell down dead on the ground taking her natural form, with her hair, hands and feet thrown out on all sides. She then looked like *Vṛiṭra* killed with *Indra*'s *vajra*. (v. 12 and 13.) In the fall her body reduced to powder the trees within a radius of three *Gavyūtis* (a distance of 48 miles). (v. 14.) Her fierce protruding teeth were as long as the cultivator's yoke. Her nostrils looked like hill caves; her breasts were large and high and were frightful like two small hills; the hair on her head was red; (v. 15); her eyes were as deep as a dark well; her buttocks were like sand heaps in a river; her arms, thighs and legs were high like a bund; and her abdomen was like a dried-up pool. (v. 16.) The shepherds and shepherdesses, who had been already affected by her cry were filled with terror at the sight of her body. (v. 17.)

<sup>1</sup> The ceremony was as follows; first the tail of a calf was moved round and round the baby; he was then bathed in cow's urine and in the dust of the feet of cows; then small bits of cowdung were placed on twelve parts of the baby's body with twelve names of *Viṣṇu*. (v. 19 and 20.) Shepherd women sipped water to purify themselves; they then placed the letters of the alphabet beginning with *a* and ending with *kṣha* on the fingers of their hands and on parts of their bodies; they repeated this operation on the fingers and parts of the body of the baby also. They then recited a *mantra* of which the following is a translation. (v. 21) May *Aja* protect your feet (addressing the baby); the subtle Being your knees; *Yajna* your thighs; *Achyuta* your waist; *Hayagrīva* the lower portion of your abdomen; *Keśava* your heart; *Īśa* the upper part of your abdomen; *Ina* your neck; *Viṣṇu* your arms; *Uru-krama* your face; and *Īśvara* your head

20. It may now be examined how a baby was able to dispose of a *rākshasi* in this manner. The baby was *Bhagavān* Himself, i.e., one who possesses *bhaga* or the six qualities—*jñāna* (capacity to know), *bala* (strength), *aiśvarya* (power of control), *vīrya* (absence of fatigue), *śakti* (ability to do anything), and *tejas* (freedom from injury by others). We know some things, but not all. He knows everything. We know only some things by direct perception, and have to rely for the rest on inference and testimony ; but He sees everything directly. We can perceive things only one after another ; but He can perceive all things at the same time. And He can do this always. This capacity ever to perceive all things by direct perception and in the same moment is *jñāna*. The strength to pervade the world, and support it is *bala*. The power to control all beings and direct their movements is

(v. 22) ; may *Vishṇu* with His *chakra* protect you in front ; *Hari* with His club behind ; *Madhu-sūdana* with the bow on one side and *Ajana* with his sword on the other side ; *Uru-gāya* with the conch in the corners ; *Upendra* above ; *Thārkshya* below ; and *Purusha* with the weapon *hala* on all sides. (v. 23.) May *Hṛishikesa* protect your senses ; *Nūrāyaṇa* your *prāṇa* ; the Lord of the white island your *chitta* ; and the Lord of *yogas* your mind. (v. 24.) The son of *Priṣṭi* your *buddhi*, *Bhagavān* who is other than everything else your *ahamkāra* ; may *Govinda* protect you when you play ; *Mādhava* when you lie down. (v. 25) ; *Vaikunṭha* when you go ; and the Lord of *Śrī* when you sit ; and *Yajna-bhuk* of whom all evil spirits are afraid when you take your meal (v. 26) ; may all kinds of evil spirits perish by the recitation of *Vishṇu*'s names. (v. 27 to 29.) The names referred are the names of *Bhagavān*.

*aiśvarya*. The fact that a certain amount of self-determination is allowed to individuals does not detract from this power ; for it has been given them by Himself of His free will. He feels no fatigue, when He supports the world or directs its movements, and this is *virya*. He is able to do things, which it is impossible for others to attempt. It is *śakti*. Natural freedom from injury of any kind is *tejas*. *Śrī Kṛishṇa* exhibited these six qualities in the highest degree. In the case of *Pūtanā*, we see His *jnāna* ; He knew what she was about ; He was unhurt by her milk, which was poison, and difficult to digest. This was *tejas*. And the destruction of this powerful *rākṣasi* called forth no small amount of *śakti*. To one that understands what was done on this occasion, there can be no doubt, that *Śrī Kṛishṇa* was *Iśvara* Himself.

21. *Nanda* and his servants returned from *Mathura* ; and seeing the corpse of *Pūtanā*, they were filled with wonder. (Ch. VI, v. 31.) *Nanda* thought that *Vasudeva* must have been a *rishi* (seer) or a great *yogi* in his former birth ; for the danger that he had foretold was actually seen. (v. 32.) His servants cut the corpse to pieces with their axes, and throwing them at a distant place, they set fire to it. (v. 33.) Then from the funeral pyre there arose a smoke with the smell of the *agaru* wood ; for by *Śrī Kṛishṇa*'s drinking her milk all her evil deeds at once disappeared. (v. 34.) She was a *rākṣasi* ; she was intent on killing children ; she lived on blood ; and she gave her breasts to *Hari* with the desire to kill Him ; yet she attained the goal

reached by worthy men. (v. 35.) Why should there be any doubt as to one's reaching the highest place if one gives to *Krishna*, the highest *Atmā*, like His loving mothers, some very dear thing with love and fervour. (v. 36.) *Sri Krishna* got upon her body with His feet, which stand in the heart of His beloved and which are worshipped by those, that are themselves worshipped by the world. He then drank her milk. (v. 37.) *Putanā*, though a *rākshasi*, attained the goal reached by a mother; for the milk in her breast was drunk by *Sri Krishna*. Why should we wonder what goal will be reached by the cows and mothers, whose milk flowed profusely from their love for Him and was drunk by Him; for is He not the giver of every end sought by men including freedom from rebirth? (v. 38 and 39.) They ever regarded Him as their son, and could not therefore remain in *samsāra*, which is continued from ignorance. (v. 40.)

22. The second *asura* was one, who entered a cart with intent to kill the child. Another ceremony is done when a baby is fit to be taken out of the house. When the ceremony took place, (and it was also the day on which *Sri Krishna* was born), the ladies of the place were invited; and in their midst, He was given a bath with music, songs, and with *mantras* recited by *brāhmaṇas*. (Ch. VII, v. 4.) When the last had given their blessings, and when they were feasted and given presents, the baby showed signs of drowsiness (v. 5); *Yasodā* placed Him in bed and made Him sleep. She was then busy with her guests, and did not hear the cry

for milk, of her son, who then threw up his feet. (v. 6.) A cart, which was above the baby's cradle was kicked by His small feet, soft as tender leaves ; and it fell down broken to pieces. (v. 7.) *Nanda*, *Yaśodā*, and the guests came to the spot, drawn by the sound of the falling cart, and were dumb-founded. They asked one another 'How did the cart get broken of itself?' (v. 8.) Certain boys, who were there, said 'This was kicked with the feet of the crying child. There is no doubt in this.' (v. 9.) But the elders would not accept this explanation, regarding it as the prattle of children ; for they did not know the inconceivable strength of the baby. (v. 10.) Again they made *rakṣā*, which consisted of the following items—(1) the bathing of the baby with water into which various herbs were thrown in and over which *mantras* were pronounced by *brāhmaṇas*; (2) offerings to fire; (3) blessings by *brāhmaṇas*; and (4) presents of various kinds to them. (v. 11 to 17.)

23. The last *asura* came in the form of a whirlwind. *Yaśodā* had taken her son on her lap and was fondling Him, when she felt Him to be heavy like the peak of a hill and was unable to bear the weight. (Ch. VII, v. 18.) She deposited Him on the ground in surprise and thought on *Īśvara*. She then went about her business. (v. 19.) The *asura* took Him up from the ground and carried Him away ; He was a servant of *Kamsa* and had been sent by him. (v. 20.) He filled the whole place with particles of dust, so that no one could see ; and the ten directions were filled with

a horrible sound. (v. 21.) No one could see either himself or another, and all suffered from the dust and pebbles that came down from the whirl-wind. This continued for an hour. Yaśodā did not see her son, at the place where she had placed Him. (v. 22 and 23.) She fell down on the ground and cried like a cow, that had lost her calf. (v. 24.) By this time the wind having abated, her attendants joined in the cry. (v. 25.) In the meantime the *asura*, who had carried Śrī Krishna to the air, was unable to proceed further, owing to His great weight like that of a stone. He wished to leave Him; but being held by Him tightly by the neck, he could not do so. (v. 26 and 27.) The hold was so tight, that he was unable to move; with eye-balls coming out, and with an indistinct cry, he dropped down dead along with the baby. (v. 28.) Falling on a stone, his body was shattered to pieces; but the baby was unhurt and was found holding to his chest. He was then taken and given to His mother. (v. 29 and 30.)

Then the shepherds and shepherdesses said to another “It is wonderful that this baby was carried to destruction by the *rākshasa* but has returned unhurt; a wicked man, that injures another, is killed by his own evil deed; while a good man looking upon all persons alike is freed from fear. (v. 31.) What *tapas* have we done; how have we worshipped *Bhagavān*? Did we make any offerings to the *devatās*, constructed works of public utility, or made gifts or did we show good will to others? For the baby having perished has

come back to his relations and makes them happy. (v. 32.) *Nanda* saw many other wonderful things in *Brihat-vana* and recalled with respect the words which *Vasudeva* had addressed to him.

24. Thus the work of the destruction of wicked persons was done. The protection of the good was exhibited in the case of two *yakshas*, who had been made into two trees. It happened in this manner. Once when *Yasodā*'s servants were directed to do some other work, she herself did the churning. In doing so she recalled to her mind the many deeds of *Sri Krishna* described in this book and sang them. (Ch. IX, v. 1 and 2.) She had a silk cloth over her large loins fastened by a belt; her breasts filled with milk from love of her baby shook in the churning; she had fine eye brows. The bangles on her wrists and her earrings moved to and fro as she drew the rope; her face was covered with sweat, the *mālatī* flowers in the hair on her head slipped from it. In this manner she churned. (v. 3.) *Sri Krishna* desirous of drinking her milk took hold of the churning rod and prevented the churning. This did not displease his mother, who was on the other hand pleased with it. (v. 4.) She took Him on her lap and gave him her breast; and as he drank, she looked at His face pretty with smiles. Before He was fully satisfied, she left him and went to throw cold water on the milk which was boiling over a fire and which seemed to bubble over the sides. (v. 5.) This made Him angry and, biting His red underlip with His teeth, and with false tears

in His eyes, He broke the pot of curd with a piece of stone. Going into the interior of the house He was eating the butter which was in the pot. (v. 6.) *Yaśodā* finding the milk to be fully boiled took it down and re-entered the room. She saw that the pot of curd had been broken, and thought that it must have been the work of her son and laughed. She could not find Him at the place. (v. 7.) Searching for Him, she found Him seated on a mortar and feeding a monkey with butter with a sweet smile; His eyes were timid with the remembrance of His theft. She slowly approached Him from behind. (v. 8.) Seeing a cane in her hand He got down from the mortar and moved away as if frightened. She ran after Him—to approach whom the mind of even *Yogis* is not fit. (v. 9.) With difficulty she caught Him. (v. 10.) He knew that He was guilty and cried. He rubbed his eyes which had been dyed with a pigment. *Yaśodā* saw that He was frightened, and taking hold of Him she raised her hand as if to beat Him. (v. 11.) The fond mother then threw away the cane and desired to bind Him to the mortar with a string, not knowing what power lay in Him. (v. 12.) To bind a person means that he is limited and that the binding begins at one place in his body and that the string is passed round it and returns to the original place; but *Bhagavān* has no inside or outside and He has no front or back; being omnipresent He surrounds the world inside and outside and in front and on the back; He is Himself the world. (v. 13.) *Yaśodā* thought that having a body resembling a

human form, He was her son and bound<sup>1</sup> Him to the mortar as an ordinary person is. (v. 12 to 14.) She then went to her work, and was fully occupied with it.

25. *Sri Krishna* took this opportunity to crawl with the mortar behind Him to the place where two *Arjuna* trees stood side by side. (Ch. IX, v. 22.) They were formerly the sons of *Kubera*, the lord of the northern direction, and were known as *Nala-kūbara* and *Manigriva*. They had been intoxicated with wealth, and *Nārada*, the divine sage, cursed them to become the two trees. (v. 23.) They had been servants of *Rudra*, in the hill *Kailāsa*. They had drunk a spirituous liquor; and with eyes rolling with intoxication they were amusing themselves in a pretty garden on the hill on the banks of the *Ganges*; they moved to and fro in the garden with women who followed them with songs. (Ch. X, v. 2 and 3.) They then entered the stream with the women, and leaving their cloths on the bank, they played like elephants with she-elephant. (v. 4.) The sage *Nārada* happened to pass by that side and saw them. (v. 5.) The ladies, afraid of being cursed, hastened to put on their cloths, but the two *Yakshas* did not do so. (v. 6.) The *rishi* wished to punish them in order to cure them of their intoxication and said :

Intoxication from high birth and the like does not, like that springing from wealth, make one forget himself and produce the effect of the quality *rajas*; where

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<sup>1</sup> See para 29, in which the work of binding is described in detail.

that intoxication is found, there one is surrounded by women, drink and gambling. (v. 8.) There he regards this perishable body as being free from old age and death, and with a mind uncontrolled he kills goats without mercy. (v. 9.) This body may now be known as a *deva* body ; but at the end it receives the name of worms, the dung of dogs or ashes. On its account he injures other beings. How can he know that his evil deeds will take him to hell ? (v. 10.) To whom does the body belong—to one that gives it food, to the father from whose semen it has grown up, to the mother who nourished it in her womb, to his maternal grandfather who by an arrangement with the father at the time of marriage takes the first born as his son, or to a strong man who takes work from him, or to one that buys its service. When it dies, it becomes the property of fire or of a dog. (v. 11.) If one knows that the body is common to himself and others, that it comes forth from matter, and that it disappears in it, will he confound himself with it and injure others ? Only wicked persons will do so. (v. 12.) To one that is intoxicated with wealth and becomes blind, poverty is the best cure ; a poor man regards all persons like himself. (v. 13.) One into whose foot a thorn has run, does not wish that another should suffer from the same pain that he feels ; by the marks of pain which appear on one's face, he knows that others would suffer in the same manner. One who is not affected by a thorn cannot so sympathise with others. (v. 14.) A poor man is without pride and is free from all forms of intoxication ; often he suffers from hunger, and this is his highest *tapas*. (v. 15.) His senses are weak and he withdraws from the injuring of others. (v. 16.) The poor man alone attains the company of worthy men that look upon all alike ; by association with them he gets rid of his desires and his mind quickly becomes pure. (v. 17.) What will wealth do to worthy men, whose mind treats pleasure and pain with equal indifference and who desire only the feet of *Mukunda* (the yielder of release) ? They would treat it with contempt ; for it leads to intoxication ; it is therefore unworthy and it is only sought by the unworthy. (v. 18.)

With these words he said that they should become trees and remain in that condition for one hundred divine years; that with his blessing they should retain memory of their past life; and that by coming into the presence of *Śrī Kṛiṣṇa* at the end of that period they would be filled with love for Him and return to their own world in their own forms. (v. 21 and 22.) The *rishi* returned to the *āśrama* of *Nārāyaṇa*, and the *Yakshas* became the two *Arjuna* trees. (v. 23.)

26. *Śrī Kṛiṣṇa* desired to carry out what the *rishi*, the best of His *bhaktas*, had said. He accordingly slowly went to the place where the two trees stood (Ch. X, v. 24 and 25), and passed between them; but the mortar stuck up behind of the trees. (v. 26.) As He dragged it with force, the trees were uprooted, and fell down, making a great noise. (v. 27.) Then from the two trees appeared two persons, like fire from a tree, brightening the ten directions with the beauty of their persons. They prostrated before *Śrī Kṛiṣṇa* and with folded hands, they praised Him. (v. 28.) The praise is contained in v. 29 to 36 and will be found in Appendix I. They then prayed “Indescribable bliss! Give us permission to depart; may we be the servants of Your servants. By the grace of the divine *rishi* we have been able to see You. (v. 37.) May our tongue be utilised in describing Your qualities; our ears in hearing them, the hands in doing Your work; the mind in thinking of Your feet; the head in prostrating before You to whom the world is a dwelling place; and the eyes in seeing good men who are Your bodies.” (v. 38.) *Śrī Kṛiṣṇa*

replied "Return home, regarding Me as your highest goal. The utmost degree of love to Me, which you desire, has already come to you and it will put an end to *samsāra*." (v. 42.) In the meantime the sound of the falling trees brought *Nanda* and his servants to the place. They saw in wonder what had happened (Ch. XI, v. 1); but they could not understand who brought the trees down, and why, though there was clear evidence before them (v. 2); but this they could not see; nor did they accept the testimony of *Sri Krishna's* comrades; for they thought that it was impossible. (v. 3 and 4.) It is unnecessary to add that *Sri Krishna* was at once unloosed. (v. 6.)

27. (i) The protection of the good takes place not only when they are freed from trouble, but also when they are made happy by the Lord's appearing before them, by speaking to them, by living with them, and by being embraced by them. Protection in this form was extended to *Nanda* and *Yaśodā*, and in fact to the women of the *vraja* by *Sri Krishna's* childish frolics. When He and *Rāma* were able to move on their hands and knees they went out into the street to play. (Ch. VIII, v. 21.) Pleased with its noises they followed for a few steps people who passed and repassed on the street, and returned to their mothers as if frightened. (v. 22.) Each mother took up her child, smeared though his body was with the slush of the street, and, embracing him, gave him her breast. While the child was thus employed, the mother looked at his smiling face, with teeth just sprouting, and was filled with happiness. (v. 23.) When the

children were able to walk, they caught the calves by their tails, and were drawn hither and thither by them ; to the great amusement of the *Gopis*<sup>1</sup> who looked on and laughed, forgetting their homes. (v. 24.) Their mothers found it difficult to do their household duties, and at the same time to keep their sons from the deer, the dog, the peacock, and the serpent, and from fire, water and thorns ; for they were so full of play and so active. (v. 25.)

(ii) Having come into the world in a human form, *Sri Krishna* acted like other boys. For instance, encouraged by the *Gopis*, He danced or sang, remaining under their control like a piece of wood or a machine. (Ch. XI, v. 7.) When asked, He would carry anything from one place to another, or wave His hand to and fro. In these ways He filled the place with gladness, and to those few who recognised His greatness, He showed how much He was under the control of those that loved Him. (v. 8 and 9.) On hearing the cry "buy these fruits" *Krishna* ran to the fruit woman with great speed with His hands full of grain ; He desired the fruits, though He was the giver of every kind of fruit sought by others. (v. 10.) She emptied the grain into her basket, on which the fruit woman filled His hands with fruits ; in His turn *Sri Krishna* filled her basket with precious stones. (v. 11.) Once He and *Rāma* were at play with other boys, and so intent were they on the play, that they would not come home, when

<sup>1</sup> The wives of the cowherds.

called by their mothers. (v. 12.) *Yaśodā* went to them, and had to use every argument that she could think of. (v. 14.) She said “*Krishṇa! Krishṇa!*! Lotus-eyed boy! Come here and drink my milk; enough of Your play; You are thin with hunger; and are fatigued with the play. (v. 15.) Oh *Rāma!* come with your younger brother; you took your breakfast early in the morning; you should therefore take your meal now. (v. 16.) Your father the Lord of the *vraja* awaits Your arrival to take his meal. Come; make us happy. Let the other boys go to their homes. (v. 17.) You are covered with dust; come and have a bath; everything is ready—oil, water and tamarind fruit. This is Your birth-day; bathe and present cows to *brāhmaṇas*. (v. 18.) Look! Your comrades have been washed and adorned by their mothers; do You also bathe, put on a new cloth, and take Your meal, and then return to play.” (v. 19.) In this manner *Yaśodā* spoke, and taking *Śrī Krishṇa* and *Rāma* forcibly by the hand, she returned to her lodging. (v. 20).

(iii) When *Śrī Krishṇa* became a little older, He put Himself, at the head of the *vraja* boys of the same age, and with *Rāma* began His pranks, to the great joy of the *Gopis*. They went to *Yaśodā* and described them as follows (v. 27 and 28): “*Śrī Krishṇa* unlooses the calves, when it is not the time to milk the cows if the owners cry out, He laughs. He drinks milk and curd got by theft, and He chooses only what is good. He divides butter among monkeys, if they would take it; if there be no butter in a pot He breaks it. If He

finds nothing in a house, he goes out in anger, waking sleeping children and making them cry. (v. 29.) If He cannot reach anything with his hands, He knows what to do with the help of stools and mortars ; or He makes a hole in pots hung in a sling. Somehow He knows what each pot contains. If they be put into a dark room, He uses as a lamp the precious stones in the ornaments on His person to find them out. He does all this when we are engrossed in our household duties. (v. 30.) If He be chid, and called a thief, He replies impertinently 'I am no thief ; I am the master of the house.' He commits nuisance in places set apart for worship. Having done all this, He stands by your side like a good boy." Yaśodā heard them with a laugh, but did not wish to chide the boy. So great was her love for Him. (v. 31.)

28. At' this stage *Srī Kṛishṇa* had no occasion to carry out the third object of an *avatāra*, the establishment of *dharma*. He could find no one to hear His teaching or learn by His example. He, however, indicated pretty clearly that He was no ordinary child. On two occasions He gave Yaśodā an opportunity to see the whole world within Himself. On the first occasion He was on Yaśodā's lap, and had almost drunk the milk which filled her breasts from her love for Him. (Ch. VII, v. 34.) Yaśodā was looking at His face with its pretty smile, and fondling it. He happened to yawn, and showed the whole world within Himself. (v. 35.) She saw within Him the sky, the earth and the intermediate world, group of stars, the directions, the

sun, the moon and fire, the wind and the oceans, the islands, hills, the forests around them, and beings movable and immovable. She was filled with wonder and trembled at the sight, and quickly closed her eyes in fear. (v. 36 and 37.) The next time *Rāma* and other companions of *Śrī Krishna* who were playing with Him told His mother *Yaśodā* that He had put a little earth into His mouth. (Ch. VIII, v. 32.) *Śrī Krishna* with frightened eyes denied the charge, and said that she might look into His mouth, and satisfy herself. (v. 33 and 35.) He then opened His mouth, and she saw therein the universe consisting of movables and immovables; the directions, the earth with its hills, islands and oceans; the sky with the wind, fire, the moon and the stars; the water-envelope of the *brahma-aṇḍa*; the sun and other lights, the intermediate world, the heaven world and the netherworlds, the senses forming the products of the *vaikārika* variety of *ahamkāra*; the mind, *tanmātras*, and the three qualities—*satva*, *rajas* and *tamas*. (v. 37 and 38). She saw also bodies of beings differing from one another with reference to the times of their birth, their natures, their good and evil deeds, and the *vāsanas* (tendencies) springing therefrom, and finally she saw the *vraja* and herself in the body of her son. (v. 39.) Doubts arose in her mind. Was it a dream—her seeing the appearance of the whole world in the small mouth of a little child? but a dream does not come to one that is wide awake. Was it then a deception caused by a

*deva*? Why did not all people see it as she has seen? It must be an illusion into which her own mind has fallen. But why was the scene ever the same? Arguing in this manner, she concluded finally that it was an abnormal power born with her child, and that He was *Īśvara* Himself. (v. 40.) She then said "This world, which the thinking faculty, the action of the mind or words cannot make out easily or correctly is supported by a high Being, from whom it comes forth, and in whom it finally disappears. It is by His *māyā* that I think of myself as the mistress of all the wealth owned by the lord of the *vraja*, of him as my husband, of *Śrī Kṛishṇa* as my son, and of the cowherds, their wives, and their cattle as being under my control. I rest for help on the unthinkable feet of that Being." (v. 41 and 42.) This clear vision was for an instant. The same *māyā*, that she referred to, came on again in the shape of love for the child. She forgot the scene at once, and remained as before, her mind agitated with intense love. (v. 43 and 44.) She regarded as her son *Hari* whose greatness is sung by the threefold *veda*, by the *upanishads*, by the *sāṅkyā* and *yoga* systems and by the *pāncharātratatantra*. (v. 45.)

29. There was one scene, the mention of which should not be omitted here. It reveals at once *Śrī Kṛishṇa's* greatness and His quality of mercy. It was stated in paragraph 24 that *Yaśodā* bound Him to a mortar with a string. When she tried to do this first, she found that the string was short by two inches. She tied it to another string (Ch. IX, v. 15.) and even then

the whole length was not sufficient. Again and again she tried, but with the same result, till all the strings in the house were used up. For *Śrī Krishna* grew in size as the string lengthened. *Yaśodā* was filled with wonder. (v. 16 and 17.) At length He perceived that His mother was tired ; there was sweat on her brow, and her hair was loosened. Out of mercy for her, He allowed Himself to be bound. (v. 18.) The sage *Suka* adds "Thus *Śrī Krishna*, in whose control this world with its lords remains, and who is uncontrolled by any being, showed to the world how He was ready to obey the bidding of those that love Him." (v. 19.) A favour of this kind was never shown to *Brahmā*, His son, to *Rudra* His grandson, or to *Śrī*, His spouse, resting on His own person. (v. 20.) One's wonder is increased by knowing that He can be reached only by those that know Him, love Him, and rest only upon Him for help, and that He is inaccessible to one that confounds himself with his body. (v. 21.)

30. It was during this first period that the naming ceremony of *Śrī Krishna* and *Rāma* was done ; *Garga*, the *purohit* of the *yādavas*, went to *Nanda's vraja* at the request of *Vasudeva*. (Ch. VIII, v. 1.) *Nanda* received him with great joy and prostrating before him, he showed him other marks of respect regarding him as *Bhagavān* himself. (v. 2.) When he was seated, he said in sweet words "You are full ; yet what may I do for you." (v. 3.) *Bhagavān* ! the movements of great men conduce to the well-being of householders whose minds are full of family cares. Otherwise the

reason for their movements cannot be explained. (v. 4.) You have written a treatise on the science of astrology, by which men are able to know the past and the future. (v. 5.) You are the best of those that know and meditate on *Bhagavān*, the limitless. Be pleased to do the *samskāras* of these two boys ; for by birth a *brāhmaṇa* is the *guru* of the other castes. (v. 6.) *Garga* replied “I am the *purohit* of the *yādavas*—a fact well known in the world. If I do the *samskārās* for your son, people will regard Him as the son of *Devaki*. (v. 7.) *Kamsa*, the cruel minded, knows your friendship for *Vasudeva* ; and he will draw the inference that the eighth issue of *Devaki* could not have been a girl. (v. 8.) With these thoughts, his faith in the daughter of *Devaki* will disappear, and he will kill your son. This will be a great misfortune to us.” (v. 9.) *Nanda* said “Then be pleased to do the *samskāras* suitable to the twice-born to my son in private. Let not even my servants in the *vraja* know of it.” (v. 10.) *Garga* agreed ; for this was what he himself desired to do. He performed the naming ceremony in private. (v. 11.) *Garga* said “This son of *Rohini* is named *Rāma*, as he will make his friends happy by his qualities ; he is named *Bala* ; for he will be very strong ; He will be named *Sankarshana* also for he will restore peace among *yādavas* when they quarrel with one another. (v. 12.) This other boy takes up a body in each *yuga* and He has assumed three colours already—white, red and yellow. In this *yuga* He will be black and is therefore named *Krishṇa*. (v. 13.) This son of yours was formerly

a son of *Vasudeva*; knowing men therefore call Him *Vāsudeva*. (v. 14.) His names and forms are many, suitable to His qualities and actions. I know them all but not others. (v. 15.) He will bring you what good you desire; and with His help you will easily get over all dangers. (v. 16.) Lord of the *vraja*! formerly in the absence of the king *sādhus* were molested by thieves; but protected by Him, they became strong and overcame the thieves. (v. 17.) If men love Him, no enemies will overcome them, as the *asuras* cannot overcome those with whom *Viśhṇu* sides. (v. 18.) *Nanda*! this son of yours is equal to *Nārāyaṇa* in qualities, in wealth, in fame and in power. Look after Him with care." (v. 19.) With these words *Garga* departed; and *Nanda* regarded himself as having attained every desire. (v. 20.)

31. It may be asked why *Śri Krishna* left His parents at *Mathura* and went to the *vraja*, and what *tapas* *Nanda* and his wife *Yaśodā* did to attain the happiness of fondling Him as a child. The same question having been put by *Parikshit*, *Suka* replied: *Nanda* was in his former birth *Drona*, the foremost among the *vasus*, and his wife was known as *Dharā*. Being directed by *Brahmā* to go down to the earth and be born as the head of shepherds, he said to *Brahmā* (Ch. VIII, v. 48): When we are born on earth may we have intense love for *Hari*, the lord of all—love by which one will easily destroy this evil *karma*. (v. 49.) *Brahmā* said "Be it so." Then *Drona* was born as *Nanda* and *Dharā* as *Yaśodā*. (v. 50.) When

*Bhagavān* became their son, they had intense love for Him. (v. 51.) In order to prove that the words of *Brahmā* were true, *Sri Krishna* resided in the *vraja* with *Rāma* and filled them with delight with His boyish frolics. (v. 52.)

### SECTION III

## SECOND PERIOD OF ŚRĪ KRISHNA'S STAY AT THE VRAJA

32. We now come to the second period of Śrī Krishna's stay at the *vraja*. The scene of His activities had by this time been changed ; for *Nanda* had removed the residence of the clan from *Bṛihat-vana* to *Brindāvana*. The reasons for doing so, forcibly urged by one named *Upananda*, old in age and learning, were as follows. "We should get away from this, if we wish the well-being of the *vraja* ; for here many dangers happen, tending to the destruction of our children. (Ch. II, v. 23.) This boy was somehow released from the *rākshasi* who was intent on killing children ; and the cart did not fall upon Him. This was due to the blessing of *Hari*. (v. 24.) He was carried away to the sky by the *asura* in the form of a whirl-wind, and was thrown down on a stone but was saved by the lords of the *devas*. (v. 25.) He and the other boys got between the two falling trees ; but neither He nor any one else died. This also was due to the protection of *Achyuta*. (v. 26.) Let us before the *vraja* is destroyed by similar dangers, go elsewhere with our children and our followers.

(v. 27.) *Brindāvana* is a virgin forest and will afford sufficient pasturage for our cattle. It will be sure to please the cowherds, their wives and cows. It contains the sacred hill *Govardhana* full of grass and creepers. (v. 28.) If this proposal be acceptable to you, let us at once depart; get your carts ready; do not delay. Let the cattle go in front of us." (v. 29.) The shepherds with one mind accepted the proposal. Each placed his things in his cart and they all departed. (v. 30.) Old men, young children and women went with their things in carts; the others followed behind with their bows in their hands, blowing their horns and sounding their musical instruments. (v. 31 and 32.) The shepherd women were well dressed and had precious stones hanging from their necks; they went on singing *Śrī Krishna's* deeds with love. (v. 33.) *Yaśodā* and *Rohini* were in a cart along with *Rāma* and *Śrī Krishna* and listened attentively to the songs of the shepherd women. (v. 34.) In this manner they entered *Brindāvana* which was calculated to please them at all times, and with their carts they constructed their habitations in the form of a semicircle. (v. 35.) *Śrī Krishna* and *Rāma* were highly pleased with the place, the hill named *Govardhana*, the *Jumna* flowing hard by, and the heaps of dry sand in that river. (v. 36.)

33. *Rāma* and *Śrī Krishna* were now in charge of herds of calves, which they grazed at no great distance from their habitations. In this work they were joined by the cowboys of the same age, each with his own herd. While the calves were grazing,

they played together, having brought their playthings with them from home. (Ch. XI, v. 37 and 38.) *Śrī Krishna* carried out the first object of an *avatāra*—the destruction of the wicked—on three *asuras* who appeared in the form of a calf, a crane and a huge serpent. The first came into the herd of the calves, as they were grazing one day on the bank of the *Jumna* with intent to kill. (v. 41.) *Śrī Krishna* saw him and showed him to *Rāma*. Then He approached him slowly, as if he were ignorant of his presence (v. 42); and catching him by the hind legs, and the tail, He whirled him round and round, and threw him against the top of a wood-apple tree. Bearing a huge body, the *asura* fell down dead along with the tree. (v. 43.) The cowboys in wonder cried out “well done!”, and the *devas* showered down flowers. (v. 44.)

34. Another day, *Śrī Krishna* and *Rāma* took their breakfast, and went to the grazing grounds as usual. All the boys went to the river at the same time to water their calves, and this work being done, they themselves quenched their thirst. (Ch. XI, v. 45 and 46.) They saw a huge crane on the bank which looked like the peak of a hill torn by *Indra*'s weapon and fallen on the ground. (v. 47.) It came forward and devoured *Śrī Krishna*. *Rāma* and his companions were so frightened, that they lost their consciousness, as the senses become inactive when separated from *prāṇa*. (v. 48 and 49.) But the crane was scalded by *Śrī Krishna* within the mouth as if by fire, and quickly

threw Him out. For though He was the son of a cowherd, was He not the father of *Brahmā*, from whom this world has come forth? The crane found that *Sri Krishna* was unhurt, and came forward in anger to kill Him with its beak. *Sri Krishna* checked it, and caught it by the beak. (v. 50.) Then holding each half of it in one hand, he tore the crane into two parts, as one tears up a reed. The *devas* showered down over *Sri Krishna* flowers which had been brought from *Indra*'s garden, and sounded their musical instruments in joy. *Sri Krishna*'s companions saw all this and were lost in wonder. (v. 51 and 52.) They embraced Him in gladness, and returned to the *vraja* with their calves. (v. 53.) When the news of what had happened spread in the *vraja*, the people said "Oh! In how many forms has death come to this boy? Did He do some harm before, of which He reaps the fruits now? Yet curiously enough they do not at all hurt Him. They come forward to kill Him, but perish themselves, like insects falling on a lamp." (v. 55 and 56.)

35. The third *asura* came forward in the form of a huge serpent. He was the brother of the second *asura*, who took the likeness of the crane; and not only was he sent by *Kamsa*, but he also longed for revenge on his own account. He thought within himself "Of these two, this (pointing to *Sri Krishna*) is the one that killed my brother. I shall kill Him and His brother too; also all these boys. (Ch. XII, v. 14.) When the children are no more, those that live in the

*vraja* will be practically dead. The *prāṇa* of men in the world is children, and when the *prāṇa* goes, why should one care about the parents who form the body?"

(v. 15.) With these thoughts he lay on the path, with his mouth open, and hoped that *Sri Krishna* and His companions would walk into it, and that he could then devour them all. His was a large body, ten miles long, and high as a hill, and his mouth was like a mountain cave, the inside of which was full of darkness. His lower lip rested on the ground and the upper lip in the clouds; his teeth were like the peaks of hills; his tongue was like a long road; his breath was like a gale; and the heat from his eyes was like that of a forest fire. (v. 16 and 17.) *Sri Krishna's* companions mistook the serpent for the natural features of the forest, and entered its mouth, saying 'If it be a serpent, it will perish in an instant like the crane.' With these words they went into its mouth, looking at *Sri Krishna's* face, but before He could prevent them; for He knew the truth. (v. 24 and 25.) The *asura* waited for the entry of *Sri Krishna*, and did not digest them. (v. 26.) *Sri Krishna* wished that the *asura* should not live, and that His comrades and their calves should not perish; and He considered for a moment how both the objects might be achieved. Having made up His mind, He went into the serpent's mouth. (v. 27 and 28.) The *devas* cried out in fear from behind the clouds, and the *asuras* like *Kamsa* were joyous. (v. 29.) *Sri Krishna* quickly grew in size, remaining in the *asura's* throat. (v. 30.) The

breath which the *asura* had taken in, finding its way out closed, broke his head open and came out ; and with it all his senses. (v. 31.) The *asura* being no more, *Sri Krishna* raised His comrades from the stupor into which they had fallen, and emerged from the serpent's body. (v. 32.) By this time a bright spark had risen from the corpse, lighting up all the ten directions, and was waiting for *Sri Krishna*'s appearance. It then entered into Him, while the *devas* were looking on. (v. 33.) They were overjoyed at the completion of their work, and demonstrated their gratefulness in the usual way by singing, music, dancing, the showering down of flowers and the praises of *brāhmaṇas*. *Brahmā* too heard the noise, came quickly to the spot, and was filled with wonder. (v. 34 and 35.) The dried skin of the serpent remained in *Brindavana* for a long time and formed the playground of the residents of the *vraja*. (v. 36.) The poet adds : It is not wonderful that the serpent's evil deeds were wiped out by the touch of *Sri Krishna* and that he attained His likeness—a thing very difficult for wicked men ; for *Sri Krishna* though in the form of a human body was in reality higher than all beings high and low, and was Himself the Creator of the universe. (v. 38.) Even one who merely thinks of a consecrated image of *Bhagavān* attains the goal reached by His lovers ; what wonder is there if one into whose heart *Bhagavān* Himself has entered, attains His likeness—*Bhagavān* who ever enjoys the bliss which His *Svarūpa* is, and who is ever free from

every imperfection found in matter with the three *gunas*.

36. So far as to the first purpose of an *avatāra*. The following wondrous deed will show how the second purpose was achieved. On being released from the serpent, *Sri Krishna* took His comrades to a sand-heap in the *Jumna*, and proposed that they should take their breakfast on it. They had left home that morning intending to take it in the grazing grounds. He observed "Oh ! how attractive is this heap of sand, formed of soft, fine sand, and surrounded by trees, which resound to the humming of bees and the chirping of birds attracted by the fragrance of their flowers. The sun has risen high in the sky, and we are hungry. Let us take our food here ; and let our calves be given drink and left to graze at leisure." (Ch. XIII, v. 4 to 6.) They agreed, and having attended to their calves, they sat down for their meal with *Sri Krishna* in their midst. (v. 7.) They sat down all around Him, closely packed in circles, one behind another, with their faces towards Him, and their eyes full of happiness. They looked like whorls of petals of the lotus round the pistil. (v. 8.) *Sri Krishna* stood in the centre, bearing His flute between His abdomen and cloth, and His cane and horn under His left arm. He had a ball of curd-rice on His left palm and various fruits between the fingers, and making them laugh with jokes, He took His breakfast with them. The *devas* looked on in wonder that a Being, to whom offerings are made in sacrifices, should

find pleasure in such food, taken in such surroundings. (v. 11.)

37. While *Sri Krishna* and His companions were so engaged, some one said that the calves were not to be seen, and this frightened them all. *Sri Krishna* asked them to be easy in mind and not to rise from their meal, and that He would Himself go and bring the calves back. (Ch. XIII, v. 12 and 13.) He searched far and wide, but could not find them. He returned only to find that His companions also had disappeared from the sand heap. He looked again for both the calves and the companions, but could get no trace of them. (v. 14 and 16.) He then knew that *Brahmā* had concealed them all, in order to test His (*Sri Krishna*) resourcefulness. What was He to do? (v. 17.) If He returned alone to the *vraja*, the boys' mothers would be unhappy; and if He took them from where *Brahmā* had placed them, he would feel humiliated. He wished to please both the mothers and *Brahmā*, and therefore He made Himself into both the calves and the boys in charge of them. For was He not one, that saw everything and could control them all? There were exactly as many boys and calves as there were before. The size, the colour of the skin, the age, name, character and qualities of each were the same; each wore the same clothing and ornament; each carried the same articles—the cane, horn, flute or bag; and his manner of playing was the same. *Sri Krishna* Himself appeared in all these forms, as if to justify the saying “Everything is full of *Vishnu*.” (v. 18 and 19.) In the evening He returned

to the *vraja*, guiding the calves, which were Himself, by the boys, who were no other, and playing with them, *i.e.*, in reality with Himself. He put the calves, each in its own stall, and then the boys went to their own houses. (v. 20 and 21.) The imitation was severely tested when the boys and the calves were received by their mothers. Each mother rose as soon as she heard the music of the flute, took up her boy, and embraced him, and gave him her breasts which had become full with love. (v. 22.) Each cow on the return of its calf to its stall quickly called it, and when it came, made it drink from its udder. (v. 24.) The motherhood of the *gopis* and of the cows towards *Srī Krishna* was as before towards their children and calves, except that the love was greater. His sonship towards them was also the same as that of the real sons and calves. There was now an illusion, on the part of the mothers and cows, which did not exist before. (v. 25.) There was also another difference. The love of the residents of the *vraja* to those whom they regarded as their sons increased everyday, as their love to *Srī Krishna* had done before. (v. 26.) This farce went on for a whole year. (v. 27.)

38. Even *Rāma* did not know what had happened. When only five or six days remained to complete the year, he went with *Srī Krishna* to the grazing grounds. (Ch. XIII, v. 28.) Then a curious incident came to pass. The calves were near the *vraja* and the cows were browsing on the top of the *Govardhana* hill at some distance; but when they saw the calves, they were

drawn towards them to such an extent, that they disregarded the restraint put upon them by the cowherds and the difficulties of the path, and ran to where the calves were. So great was their love for the calves, that their udders filled with milk, which fell in drops on the way. (v. 29 and 30.) On reaching them they made the calves drink their milk, and licked them all over. What was noteworthy was that they had younger calves, and should have in the natural course of things forgotten the older ones. (v. 31.) The cowherds, who were in charge, came to the same place in great anger that the cows had gone out of control, and this feeling was intensified by the fatigue in coming over a difficult path. But when they saw their sons with the calves, their anger turned to love (v. 32); they took up their sons and embraced them tenderly; and their happiness was complete. (v. 33.) They departed slowly and with difficulty, with tears in their eyes. (v. 34.) *Rāma* was surprised at all this and at the growth of love every moment; and not knowing the reason he reflected as follows (v. 35): "Is not this wonderful? The love of the residents of the *vraja* and of the cows grows as it has done towards *Śri Krishna*, and this is unusual. (v. 36.) What is this illusion, and whence has it come? Has it been caused by a *deva*, a man or an *asura*? No; it must all be due to my Master, *Śri Krishna*; for nothing else can delude even me." (v. 37.) He then saw with divine sight that the boys and the calves were all *Śri Krishna* Himself. Turning to Him, he said (v. 38) "These

boys are not *devas*<sup>1</sup>; these calves are not seers; My Lord! You Yourself appear as these, differing so much from one another; how have You become them all?" *Sri Krishna* explained briefly and *Rāma* then knew. (v. 39.)

39. *Brahmā* once more came at the end of the year, which was but an instant according to his mode of reckoning time, and saw to his surprise *Sri Krishna* playing as before with His companions and calves. (Ch. XIII, v. 40.) He was sure that all the boys of the *vraja* and all the calves were safely at sleep where he had left them. Who were these before him, who had not been affected by his *māyā*? Whence had they come? (v. 41 and 42.) He thought over it for long, but could not understand. (v. 43.) He came to confound *Sri Krishna* but he was Himself confounded. (v. 44.) The *māyā* directed by one against a great being does not show itself, as the darkness caused by the dew does not appear on a dark night and as the light of a glow-worm does not appear in broad daylight. Not only does *māyā* cease to appear but it destroys any power in the person himself that directs it. (v. 45.) The scene then changed, and *Brahmā* saw every boy and every calf turned into a copy of *Sri Krishna* Himself. Every one was blue-coloured and had a gold-coloured cloth round the waist, and four arms bearing the usual weapons and the lotus flower, with the mark *Srivatsa*

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<sup>1</sup> The *devas* are supposed to have taken birth as cowherds, the women of the heaven-world, as *gopis*, and the seers (*rishis*) as cattle.

on the breast and the gem *Kaustubha* hanging from the neck. (v. 46 and 47.)<sup>1</sup> *Brahmā* was dazed at the sight ; and turning aside, he stood speechless, his mind and the ten senses reduced to inactivity. (v. 56.) *Sṛī Kṛishṇa* then spread the veil of *māyā* over the whole, and the scene changed again. (v. 57.) The *Brindāvana* was before *Brahmā* as before ; and *Sṛī Kṛishṇa* with the ball of curd-rice on His palm was looking for His companions and calves. (v. 59 and 61.) He then got down from the car, and falling at *Sṛī Kṛishṇa*'s feet, and washing them with tears of joy, he praised Him, asking for His forgiveness (Ch. XIV, v. 1 to 40 and 62 to 64.) This will be found in Appendix I.

40. *Brahmā* then departed. *Sṛī Kṛishṇa* returned with the calves to the sand-heap in the river where He had left His comrades. (Ch. XIV, v. 42.) The boys welcomed *Sṛī Kṛishṇa* with these words : " How soon have You come ; we have not eaten one morsel yet. Come and finish Your breakfast." (Ch. XIII, v. 45.) *Sṛī Kṛishṇa* laughed and sat down to His meal. He then returned with the boys to the *vraja*, showing them the body of the serpent *agha* on the way. (v. 46.) The boys narrated in the *vraja* how *Sṛī Kṛishṇa* had that day killed a great serpent, and saved them from it. (v. 48.) Though a whole

<sup>1</sup> V. 48 to 55 describe in great detail the appearance of the boys and calves as they then appeared. This description is omitted as unnecessary as the description given in v. 47 is sufficient to identify each of them with *Sṛī Kṛishṇa*.

year had elapsed without their being with Śrī Krishna, the ruler of their *prāṇas*, they were deluded by His *māyā* and regarded it as half a minute. (v. 43.) What it is that men will not forget when their minds are deluded by *Bhagavān's māyā*? The whole world deluded by His *māyā* frequently forgets the existence of an *ātmā* as distinct from the body. (v. 44.)

41. *Parikshit* asked how it was that the residents of the *vraja* felt a love for *Śrī Krishna*, who was not their son, a love which their own sons never enjoyed. (Ch. XIV, v. 49.) *Suka* replied. *Bhagavān*, alone the inner ruler, is dear to all beings; other things, *viz.*, sons, wealth and the like, become dear because they are dear to Him. (v. 50.) An analogous case may be seen in the world. Every embodied being loves his own body first; he does not love in the same manner things that he regards as his—sons, wealth, home and the like. (v. 51.) This feeling is common to those that know their *ātmā* to be distinct from their body and to those that confound it with the body. (v. 52.) Even the body is a seat of the feeling ‘this is mine,’ is not as dear as the *ātmā* within it; for when the body falls to pieces, the desire to live is as strong as ever. (v. 53.) Hence *Bhagavān*, the inner ruler is very dear to all beings; it is for His sake that the universe consisting of movables and immovables becomes dear. (v. 54.) Know that *Śrī Krishna* is the inner ruler of all beings. In order to do good to the world He has come down of His own will in the form of an ordinary human

being. (v. 55.) Those that know the real nature of things perceive that every movable or immovable thing is the form of *Sri Krishna*. There is no other thing in this world. (v. 56.) All *dhātus* (roots) have “bhū” meaning to exist as their cause and *Sri Krishna* is its cause. Is there any other thing; if so prove its existence. (v. 57.) Those that seek refuge in the raft in the form of the tender feet of the enemy of *Mura* (*Bhagavān*)—a thing to which great men resort and whose fame purifies—cross the ocean of *Samsārā*, treating it like a hole formed in the ground by the foot of a calf; the highest heaven becomes their abode; and dangers do not touch them. (v. 58.)

42. V. 1 to 12 of Ch. XII describe how *Sri Krishna* and His comrades amused themselves, while their calves were grazing. Sometimes *Sri Krishna* would make up His mind to take His breakfast in the forest. He would rise early in the morning, and waking his companions, he would go with them from the *vraja* to the forest, driving his calves before Him, and blowing his horn. (v. 1.) Each of His comrades had a thousand calves of his own, and went out with Him with his bag, cane, horn and pipe. There were many thousands of such companions who all loved Him. (v. 2.) They joined their calves to *Sri Krishna*'s and amused themselves here and there as described below. (v. 3.) Though their mothers had put gold ornaments on their persons, yet they adorned themselves with fruits, bunches of tender leaves, flowers, peacock feathers and other things found in the forest. (v. 4.) They would steal one

another's articles and conceal them ; if they were discovered, they would throw them at a distance ; if the owners approached those places, they would throw them again at a great distance. If they saw that the owners were tired, they would laugh and restore them to them. (v. 5.) If *Śrī Kṛishṇa* went far desiring to see the beauty of the forest, they would run after Him saying 'I will touch Him first' 'I will touch Him first.' (v. 6.) Some would play on their pipes ; some would blow their horns ; some would sing with the bee ; some would sing with the *cuckoo*. (v. 7.) Some would run after the shadow of birds ; some would walk prettily with swans ; some would sit with cranes ; some would dance with peacocks. (v. 8.) Some would pull the tails of monkeys ; they would get up trees with them ; they would make faces with them and would leap with them from branch to branch. (v. 9.) Some would leap with frogs ; some would plunge themselves into the current of the river ; some would laugh at their shadows and would curse their echoes. (v. 10.) In concluding this description the poet observes : "what good deeds have these boys done to be able to play in this manner with *Śrī Kṛishṇa*—*Śrī Kṛishṇa*, who is bliss, and whom worthy men enjoy by becoming His servants, and regard as the highest *devatā*, while those that are deluded by His *māyā* look upon Him as a mere human being ? (v. 11.) Even *yogins*, who have controlled their minds, are unable to reach the dust of His holy feet, even after undergoing great trouble in numerous births. If such a being should Himself appear before the eyes of the

residents of the *Vraja*, how can we describe the great merit of the good deeds done by them in the past?" (v. 12.)

43. We now come to the end of the second period of *Srī Kṛishṇa*'s residence in the *vraja*, and it may be useful to take a retrospect. In the incidents described in paragraphs 37 to 39 *Srī Kṛishṇa* exhibited various qualities in a high degree. His taking up forms as boys and calves showed that He saw very clearly every peculiarity of every boy and of every calf, and all this at the same time. This is *jñāna*. He was able to animate them, and direct every one of their movements, however different they might be. This is *aisvarya*. Though He kept the show going for a whole year, He showed no fatigue. This is *virya*. The other incidents demonstrate His strength (*bala*), capacity (*sakti*), and immunity from injury (*tejas*). These six qualities make up His greatness. They are not, however, sufficient in a saviour of the world by themselves. He must also be accessible. *Srī Kṛishṇa*, great as He was, did not keep the weak, the ignorant, and the fallen at a distance. Even the boys of the cowherds could be with Him as if He were one of themselves. To regard all alike—the high and the low—is known as *sāmya*. We saw His love for the boys, when they entered the serpent's mouth, and we shall meet with many other instances of it; and shall see that it was of such intensity, as to make Him blind to their faults. Love of this kind is known as *vātsalya*. We saw also His mercy for *Yasodā*,

when He allowed Himself to be bound. This is *kārunya*. He was happy in the company of the boys, however low they were in comparison with Himself, and He was ever with them. This is *sauṣlyā*. These four qualities make up accessibility. Both greatness and accessibility are needed in a saviour. Without the first how can He save ? Without the second how can we approach Him ? Śrī Krishna possessed both. We thus understand Śrī Krishna's remark in verse 6 of chapter IV of the *Bhagavad-Gitā* that He comes down in *avatāra* without any diminution of His powers. His greatness is acknowledged by all ; for *Brahmā*, the greatest being in this egg-shaped world, acknowledged Him as his master.

## SECTION IV

### THIRD PERIOD OF ŚRĪ KRISHNA'S STAY AT THE VRAJA

44. *Śrī Kṛishṇa* and *Rāma* had by this time completed their fifth year of age. They were accepted by the shepherds as being fit to be in charge of cattle, (cows and bulls) and grazing them with their companions, they made the *Brindāvana* very sacred with their footsteps. (Ch. XV, v. 1.) *Śrī Kṛishṇa* one day entered the forest, full of pasturage and filled with flowers, followed by His brother *Rāma*, surrounded by His comrades singing His praises and playing on His pipe. (v. 2.) It was full of bees, deer, and birds with sweet sounds ; the water in tanks full of lotus flowers was clear like the mind of great men. A gentle breeze coming from the tanks wafted the fragrance of the lotus flower. *Śrī Kṛishṇa* then made up His mind to amuse Himself. (v. 3.) He saw here and there trees beautiful with tender leaves, and touching their feet with their tops bending under the great weight of flowers and fruits. Seeing them, *Śrī Kṛishṇa*, the first Being, addressed His elder brother with a smile as

follows (v. 4)—“Best of *devas*! these trees bear flowers and fruits as presents on their heads and bend before your lotus-like feet worshipped by the *devas*; they do so with the object of removing their ignorance, which has caused their birth as trees.” (v. 5.) *Adipurusha* (first being)! These bees sing your noble deeds, which are calculated to purify all the worlds, and wait upon you; surely they are sages, the best among your followers; though you are concealed in a shepherd's body, they recognise you, pure being, and do not abandon you who are their *devatā*. (v. 6.) *Īdya* (worthy of being praised)! these peacocks dance with joy; the she-deer wish to please you by their looks as the *gopis* do; the groups of cuckoos welcome you to their homes with sweet words; the residents of the forest are indeed happy. This is the nature of worthy men. (v. 7.) This earth with its grass and creepers is happy, being touched by your feet; so are trees and leaves touched by the nails of your fingers; the streams, the hills, the birds and beasts, are happy with your merciful looks; and the *gopis* with the embrace on your chest—a chest which even *Śri* might desire. (v. 8.)<sup>1</sup>

45. During this third period—the most interesting of all—the work of destruction extended to six *asuras*. The first of them was *Dhenuka*, who assumed the form of an ass. *Śri Krishna's* companions requested Him and *Rāma* to help them to eat the fruits in a large

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<sup>1</sup> V. 9 to 19 of Ch. XV will be found abstracted in para 66.

grove of palmyra trees, which was guarded by the *asura*. (Ch. XV, v. 20 to 26.) They accordingly went to the grove with them. (v. 27.) *Rāma* shook the trees with his hands, and made the fruits fall down in abundance. (v. 28.) The sound of the falling fruits brought the *asura* to the place who came shaking the ground along with the trees. (v. 29.) He attacked *Rāma* on the breast with his hind legs, he then came round and bore down upon him with his forelegs. (v. 30 and 31.) *Rāma* seized him by the forelegs, and whirling him round, with one hand he threw him at the top of a palmyra tree. The ass died while being whirled round. (v. 32.) The top of the tree was so heavy, that it made another palmyra fall down ; that led to the fall of another tree. (v. 33.) The relations of the *asura*—all in the form of asses—rushed on *Rāma* and *Sri Krishna*, by whom they were quickly despatched as their chief was. (v. 36 and 37.) *Dhenuka* being thus killed, men from that time forward ate the palmyra fruits without fear ; and cattle grazed on the grass found in the grove at their ease. (v. 40.) The *asura*'s body thrown by *Rāma* as if in play struck that tree and that tree shook other trees as if they were all shaken by a strong gale. (v. 34.) This action of *Rāma* is not wonderful ; for he was *Ananta* the lord of the world, in whom it is interwoven as a piece of cloth in the threads of which it is made. (v. 35.)<sup>1</sup>

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<sup>1</sup> This remark applies to *Rāma*; and it is not inappropriate as He is regarded as an *avatāra* of *Bhagavān*.

46. The second was *Pralamba*, who took the form of a cowherd, and joined *Sri Krishna's* party, while He and *Rāma* were grazing their cattle in the forest ; his object being to kill them. (Ch. XVIII, v. 17.) *Sri Krishna* knew him at once ; for He saw everything ; but He appeared to be pleased with his company while He was thinking how he should be killed. (v. 18.) He proposed that He and His companions should divide themselves into two parties, and that they should organise a sham fight, the vanquished carrying the victors on their backs for a certain distance. His companions agreed, and chose *Rāma* and *Sri Krishna* as the heads of the two parties. (v. 19 to 21.) *Rāma's* party won, and *Sri Krishna's* party bore them on their backs. (v. 23.) It thus came to pass that *Pralamba* had to carry *Rāma*. (v. 24.) He wished to get out of sight of *Sri Krishna*, and went fast, and beyond the place where he should set down his burden. (v. 25.) He then appeared in his own form, heavy as a hill, with a gold cloth round his waist. His body was like a dark cloud, with the moon at the top and a flash of lightning in the middle. (v. 26.) The *asura* began to fly in the air, and for a moment *Rāma* was afraid. (v. 27.) Then becoming himself, he gave the *asura* a blow on the head with his fist. (v. 28.) With his head broken, the *asura* fell down dead, vomiting blood. (v. 29.) *Rāma's* companions came up and embraced him tenderly and the *devas* indicated their appreciation in the usual way. (v. 31 and 32.)

47. The third *asura* was *Sankha-chūda*, an attendant of *Kubera*, the lord of the northern direction. He came up, when *Sri Krishna* and *Rāma* were sporting with the women of the *vraja* in the forest. (Ch. XXXIV, v. 20.) The night had just begun; the moon and the stars had risen. The bees were mad with the fragrance of the *mallika* flower; and the breeze was wafting the fine smell of the *kumuda* through the air. (v. 22.) Both *Sri Krishna* and *Rāma* were singing so sweetly, that the ears and minds of all beings were pleased. (v. 23.) The *gopis* were so captivated with the music, that they forgot themselves, and did not perceive that their cloths sat loosely upon them, and that the garlands had fallen from the hair on their head. (v. 24.) The *asura* came on while they were so engaged, and drove the women-folk towards the north, and followed behind. (v. 25 and 26.) They cried in fear, '*Krishna*' '*Rāma*' like cows driven by a thief. The brothers quickly ran after him, with the tree *sāla* in their hands and crying out 'Do not fear.' (v. 27 and 28.) The *asura* trembled, and leaving the women, fled, anxious to save his own life. (v. 29.) *Sri Krishna* followed him, wherever he ran, and *Rāma* remained behind guarding the women. (v. 30.) Not far from the place *Sri Krishna* caught him, and gave him such a blow, that his head was cut off from the body and it rolled down with a gem which was on it. (v. 31.) *Sri Krishna* took the gem and gave it to his brother. (v. 32.)

48. The fourth *asura* came in the likeness of a hideous bull. He had a huge body, and a large hump

behind the neck, and the ground shook as he came. (Ch. XXXVI, v. 1.) He was so high that the clouds rested on his hump, mistaking it for a hill. He tore the ground with his hoofs, and came forward with upraised tail, throwing up hillocks with the ends of his horns. (v. 2 and 4.) His bellowing was so fierce, that men and cattle fell down at the sound, and women that were pregnant had abortions. (v. 3.) The cowherds and their wives in the *vraja* shook with fear, and cattle fled from their stalls. (v. 5.) They all cried to *Sri Krishna* for help; for His power was now recognised. He responded quickly, and told them not to be frightened. He called to the *asura* "Fool, What do you gain by frightening cattle and calves? (v. 6 and 7.) I am here to destroy the strength and conceit of wicked beings like yourself." He then tapped His own arm with His hand, and waited for the *asura*, resting His hand on the shoulder of a companion. The *asura*, thus provoked, rushed forward with the tips of his horns in front, moving the clouds with his raised tail, and tearing the ground with his hoofs. *Sri Krishna* seized him by the horns, and pushed him back eight or ten steps as one elephant pushes back another. (v. 11.) He quickly rose, sweating all over the body, and came on again breathing hard and looking at Him with fierce red eyes. (v. 8, 9, 10 and 12.) *Sri Krishna* seized him again by the horns; with one foot He made him fall down on the ground; then He squeezed his body, as one squeezes a piece of wet cloth; and pulling out a horn, smote him till he became dead. (v. 13.) *Sri Krishna*

then re-entered the *vraja* with *Rāma*, praised by the cowherds and by the *devas*. (v. 14 and 15.)

49. The fifth *asura* was named *Kesīn*, and he appeared in the form of a horse. His body was dark, and huge like a large hill. With the hair on his back and his tail he threw the clouds and the chariots of the *devas* in the air into confusion. He had large eyes, a large mouth, and a huge throat. His neighing frightened every one. He was looking out for Śrī *Krishṇa*, who invited him for a fight. (Ch. XXXVII, v. 1 and 2 and additional v. 1.) *Kesīn* roared like a lion, rushed on Śrī *Krishṇa* with open mouth, and tried to smite Him with his forelegs. (v. 3.) Śrī *Krishṇa* evaded the blow, and seizing him by the forelegs, threw him back to a distance equal to the length of a hundred bows. He waited for him, as the bird *Garuḍa* awaits the onslaught of a serpent. (v. 4.) The *asura* recovered his senses, rose from the ground, and rushed forward again with open mouth. Śrī *Krishṇa* thrust His left arm into the *asura*'s mouth, as a serpent enters a hole. (v. 5.) The *asura*'s teeth fell down, when touched by Śrī *Krishṇa*'s arm; and this latter grew inside, like a disease neglected, and left no room for the breath to come out. (v. 6.) The *asura* threw up his feet, his body was covered with sweat; his eyes rolled; and he fell down dead. (v. 7.) Śrī *Krishṇa* withdrew His arm, having killed his enemy without much effort. (v. 8.)

50. The sixth and last *asura* was *Vyoma*, who came in the likeness of a cowherd, while Śrī *Krishṇa*'s companions were playing the thief and the sheep on

the slope of a hill. Some of the boys were thieves; some were shepherds; and others were sheep. They played in this manner free from all fear. The *asura* was the son of *Maya*; and his power to delude others was very great. He carried many of the boys who acted sheep, himself assuming the rôle of a thief. He left them in a mountain cave, and closed its mouth with a stone. Only four or five remained. (Ch. XXXVII, v. 26 to 29.) *Sri Krishna* saw his deed, and being the protector of good persons, He caught him, as he was carrying away the boys, like a lion seizing a wolf. (v. 30.) The *asura* resumed his own body, as large as a hill, and wished to shake himself free; but in vain. (v. 31.) *Sri Krishna* threw him down, and killed him as one kills a goat. He then removed the stone from the mouth of the cave, and released the boys from their prison. (v. 32 and 33.)

51. We now turn to the work of protecting the good. Six cases are especially mentioned, though the destruction of the wicked is generally undertaken for the benefit of the good. The killing of *Dhenuka*, *Sankhachūda* and *Vyoma* had this object particularly in view. Of the six cases mentioned, the first related to the driving away of *Kāliya*, a many-headed serpent, from the *Jumna*, the water of which he with his poison rendered unfit for drinking. One day *Sri Krishna* went to the jungle as usual, but without *Rāma*. (Ch. XV, v. 47.) The cows and cowherds suffered from the heat of summer (June to August) and quenched their thirst with the poisonous water. (v. 48.) They fell down senseless

by the side of the water. (v. 49.) *Sri Krishna* looked at them with eyes raining nectar, and brought them back to life ; for was He not the Lord of the greatest of *yogis*, (those possessing abnormal powers) and did not His comrades rest upon Him for protection ? (v. 50.) They arose, and looked at one another in wonder, the course of events having come to their memory. They were certain that they owed their life to *Sri Krishna's* grace. (v. 51 and 52.)

52. There was a pool in the *Jumna* known as *Kāliya's hrada* (pool), the water of which boiled with the fire of his poison, so that birds which flew over it fell into it. (Ch. XVI, v. 4.) When touched by the wind that blew from the waves of the poisonous water, carrying particles thereof, the living beings on its banks both movable and immovable died. (v. 5.) *Sri Krishna* saw the great power of the poison. He wished to punish *Kāliya*, the purpose for which He comes down in *avatāra*, and got up a tall *kadamba* tree growing on the bank of the river ; He tied his belt tightly over His cloth and beating His shoulders with His hands leapt into that portion of the river, in which the serpent lived. (v. 6.) The violence of the fall so agitated the water, that the serpents which lived in it were made to pour their poison into it, and waves raised by the fall overflowed its banks a distance of a hundred bow-lengths. What was this operation to one whose strength was limitless ? (v. 7.) *Sri Krishna* played in the water beating it with His large hands. Hearing the noise caused by this play of

*Śrī Krishna*, the serpent *Kāliya* came up and was enraged that his residence should be so unceremoniously dealt with. (v. 8.) He bit *Śrī Krishna* in the most delicate part, and wound himself round His body. *Śrī Krishna's* body was too delicate to be dealt with in this manner. It was soft and blue like a cloud. It had the mark known as *Srivatsa* on the chest and a yellow silk cloth round the waist. His face was pretty with smiles; and His feet were red like the heart of a lotus flower; and He was playing without any fear. (v. 9.) *Śrī Krishna* did not appear to move. His friends, the cowherds, saw His plight; and much affected by grief and fear, they fell down bereft of consciousness. He was so dear to them, and was valued more than their own bodies, their wives, friends, or possessions. (v. 10.) Their cattle too—cows, bulls and calves—were equally affected, and with their eyes fixed on *Śrī Krishna* and bellowing, stood as if they were weeping. (v. 11.) In the meantime great portents appeared everywhere in the *vraja*—in the sky, on earth and in the bodies of the residents,—indicative of some approaching calamity. (v. 12.) This filled *Nanda* and his followers with great fear, which was increased by the knowledge that *Śrī Krishna* had gone alone without *Rāma* to the jungle. (v. 13.) They thought that *Śrī Krishna* was no more, and with their minds and *prāṇa* resting on Him, they all started from the village including children, old men and the women-folk; for they loved Him so dearly. (v. 14 and 15.) *Rāma* saw all this, and smiled, but said not a word;

for he knew the greatness of his brother. (v. 16.) They traced *Sri Krishna* by His foot-prints on the ground, foot-prints that indicated the marks<sup>1</sup> of *Bhagavān* and came to the bank of the *Jumna*. (v. 17.) They saw *Sri Krishna* in the water with the serpent's body coiled around Him and without any motion. They also saw His companions lying down unconscious by the side of the water and the cattle standing all round and crying piteously. Their grief knew no bounds. (v. 19.) In the eyes of the *Gopis* the three worlds without their darling appeared to be vacant. (v. 20.) *Yaśodā* was miserable, and the women stood by her side, weeping and reciting His deeds to one another. (v. 21.) *Nanda* and others were about to plunge into the water; but *Rāma* prevented them; for he knew the great power of *Sri Krishna*. (v. 22.)

53. Imitating the ways of men, *Sri Krishna* stood in this position for a *muhūrta*. Then, seeing how unhappy His friends were, friends who depended wholly upon Himself, He freed Himself from the coils of the serpent and came out. (Ch. XVI, v. 23.) It happened in this manner. He so grew in size, that the serpent was pained in body and left Him. He then raised his hoods, and remained looking at Him. He breathed hard; his eyes were motionless and were as hot as a pot placed over a fire on account of the poison within

<sup>1</sup> The marks were a lotus flower, the grain *yava*, the goad of the elephant-driver, lightning and flag. These were found in the midst of the foot-prints of others. (v. 18.)

his nostrils ; and his mouths were full of sparks of fire. (v. 24.) He was licking the ends of his mouths with his split tongues ; and his eyes burnt with dread poison. *Sri Krishna* went round him playfully as the *Garuda* bird flies round his prey. *Kaliya* too, waiting for his opportunity, moved his hoods round and round. (v. 25.)

This effort on the part of the serpent filled him with fatigue ; *Sri Krishna* then got upon his hoods, and danced, His feet being tinged red with the lustre from the precious stones on the serpent's hoods. He danced being a master in the art ; for He is the first teacher in all arts. (v. 26.) The groups of *devas* hastened to the place to see the dance, and demonstrated their joy in the usual manner by the beating of drums, showering of flowers and praises. (v. 27.) When the hoods, on which *Sri Krishna* danced, went down by His weight, other hoods were raised to which He leapt on and danced. The serpent had a hundred hoods on all of which the dance went on. At length the serpent's strength failed ; and he vomited blood from his mouths and nostrils, and was in dire distress. (v. 28.) He then recognised that *Sri Krishna* was *Narayana*, the eternal *Purusha*, and the lord of all movables and immovables and with his mind he sought refuge in Him. (v. 30.) *Kaliya*'s wives then appeared on the scene in great misery with their children before them and with their clothes, ornaments and the hair on their heads loosened. (v. 31.) They then prostrated before *Sri Krishna* and with folded hands they sought His protection, desirous of obtaining the release

of their husband. They praised Him in v. 33 to 50. This will be found in Appendix I. In conclusion they prayed : “ A master should on the first occasion forgive the offence committed by his servants. This person did not know who You are and has offended against You. He deserves to be excused, for Your mind is free from love and hate. (v. 51.) *Bhagavān* ! This serpent is about to lose his life. Be pleased to show Your grace to us, who deserve to be pitied by worthy persons. Our husband is the *prāṇa* of us women. Be pleased to give him to us. (v. 52.) Be pleased to tell us Your servants, what we should do. By carrying out Your directions with fervour, one is released from all fear.” (v. 53.) *Śrī Krishna* responded to their appeal and left the serpent alone. (v. 54.) *Kaliya* slowly recovered his *prāṇa* and the use of his senses and with difficulty he spoke to *Śrī Krishna* as follows (v. 55) “ We are wicked by birth; we are full of the quality *tamas*; and we cherish our anger; the nature of persons is like a devil and is difficult to abandon by a worldly man. (v. 56.) Creator ! this has been created by You with reference to the qualities of *ātmās*; and their natures, capacities, strength, the place of their birth, their tendencies and the cause of those tendencies are therefore different. (v. 57.) *Bhagavān* ! we serpents are full of great anger by birth. We are deluded by Your *māyā*, a thing which cannot be easily transcended. How can we be expected to get over it with our own efforts. (v. 58.) You are the means by which we may do so. You are all-knowing and the ruler of the world. You

may show Your grace to us or punish us. We shall submit to whatever You are pleased to do." (v. 59.) *Sri Krishna* replied "Serpent! do not stay here; go to the ocean with your wives, children and cousins; do not delay. Let the water of the river be drunk by all. (v. 60.) Whoever thinks of this My direction to you and recites this incident morning and evening will have no cause to fear you. (v. 61.) Whoever bathes in this river which has been My playground, makes offerings of water to *devas* and others and does worship to Me without taking his meal and with a mind fixed on Me, is freed from all evil. (v. 62.) You came to this pool leaving the island *Ramanaka* from fear of *Garuda*; but he will no longer eat you, seeing the marks of My feet on your hoods." (v. 63.) *Kāliya* and his wives worshipped *Sri Krishna* with love. (v. 64.) They adorned Him with fine cloths, garland of flowers, precious stones, valuable ornaments, fragrant sandal paste, and a large garland of *utpala* flowers. (v. 65.) They then went round Him and prostrating before Him left with His permission. (v. 66.) From that time forward the water of the *Jumna* became pure and wholesome. (v. 67.) When *Sri Krishna* came out of the river, the *Gopas*, His comrades, rose as the senses became active on the return of *prāṇa*. Great was their joy and they embraced Him tenderly. (Ch. XVII, v. 14.) This remark applies also to *Yaśoda*, *Rohini*, *Nanda* and the *Gopis* and their desires were satisfied. (v. 15.) *Rāma* embraced his brother and laughed but said not a word; for he knew His great power. (v. 16.) *Bṛahmanas*

congratulated *Nanda* on the release of his son from the serpent and he gave them presents of cattle and gold for his son's safe return. (v. 17 and 18.) *Yaśoda* on receiving her son whom she thought to have been lost, embraced Him, and taking Him on her lap shed tears of joy. (v. 19.)

54. In reply to a question from *Parikshit Suka* explained why *Kāliya* left *Ramaṇaka*, the abode of serpents and took up his residence in the pool in the *Jumna*. (Ch. XVII, v. 1.) He said "To prevent injury from serpents men had arranged to offer them rice and other eatables month by month and placed them at the foot of a tree. The serpents in their turn offered each his portion to *Garuḍa*, the vehicle of *Bhagavān*. (v. 2 and 3.) *Kāliya* proud of his strength in the form of poison, slighted *Garuḍa* and ate the offerings himself. (v. 4.) On hearing of this, *Garuḍa* came in great haste full of anger in order to kill *Kāliya*. (v. 5.) *Kāliya* met him with his raised hoods and bit him with his teeth. (v. 6.) *Garuḍa* shook himself free and beat him with his left wing. This so affected *Kāliya* that he fled and sought refuge in the pool of the *Jumna*. This was a safe retreat being inaccessible to *Garuḍa*. (v. 8.) For one day *Garuḍa* caught a large fish in the *Jumna* and ate it to satisfy his hunger in spite of the protest of the *rishi Saubhari* who did *tapas* at that place. (v. 9.) *Saubhari* heard the piteous cries of the other fish that depended on that fish and, full of mercy, pronounced a curse with a view to the well-being of the water-animals that lived in the place. (v. 10.) He said 'If *Garuḍa*

comes here and eats any fish, he will be deprived of his *prāna* at once. What I say will surely come to pass'. (v. 11.) This curse was known to *Kaliya* but not to other serpents. He resided in the pool from fear of *Garuda* and *Śrī Krishna* now dislodged him from the place."

55. The second instance of protecting the good took place thus. When *Śrī Krishna* rose from the *Jumna* after punishing *Kāliya*, the sun had set; *Rāma* and *Śrī Krishna*, the cowherds and cattle spent the night on the bank of the *Jumna*, oppressed with hunger, thirst and fatigue. (Ch. XVII, v. 1 following 19 and 20.) At midnight while they were sleeping, a fire broke out in the forest, and, surrounding the cattle and cowherds, began to burn them. (v. 21.) Agitated with fear they rose and sought refuge in *Śrī Krishna*; for though He was in the form of a human being, He was the ruler of all. (v. 22.) They said " *Krishna* the Great! *Rāma* with unlimited strength! This fierce fire burns us Your servants. (v. 23.) Save us Your friends from this fire, which we are unable ourselves to put out. We are not afraid of death, but we are unwilling to leave Your feet which save one from all fear." (v. 24.) Seeing the unhappiness of His people, *Śrī Krishna* drank in the fire. One need not wonder at this feat of *Śrī Krishna*; for His power was without limit. (v. 25.)

56. The third instance of protecting the good was somewhat similar, and took place on the day when *Pralamba* was killed. While *Śrī Krishna* and His comrades were engrossed in their play, their cattle, led by

a desire to eat grass, went from one forest to another and got into a jungle of thorny bushes. There they were surrounded by a forest fire. (Ch. XIX, v. 1 and 2.) The cowherds not seeing their cattle were filled with fear; they traced them with the help of the grass trodden under their hoofs and bitten by their teeth. (v. 3 and 4.) Even this trace was lost when they reached the jungle full of *munja* grass, and they abandoned their search. They heard the piteous cries of their cattle and they were themselves thirsty and fatigued. (v. 3 to 5.) In this difficulty *Śrī Kṛishṇa* ascended a tall tree and called to His cattle by their names. (v. 1. following 5.) Hearing His call they responded with delight. (v. 6.) By this time the forest fire extended to where the cowherds were. Fanned by a strong wind it seemed to burn the whole forest consisting of movables and immovables with their sparks. (v. 7.) Then the cowherds appealed to *Śrī Kṛishṇa* for help in great fear as men seek the help of *Hari* from fear of *samsāra*. (v. 8.) They said “*Kṛishṇa* the brave! *Rāma* with unlimited strength, we seek refuge in you; save us from the forest fire. *Kṛishṇa*! Your relations do not deserve to suffer in this manner; we regard You are our lord and as our highest goal.” (v. 9 and 10.) *Śrī Kṛishṇa* replied “Do not fear; close your eyes for a few minutes.” (v. 11.) They did as directed and *Śrī Kṛishṇa* drank in the fire with His mouth; for He was the leader of those possessed of abnormal powers. (v. 12.) When they opened their eyes they found that the forest fire had been put out; that they and

their cattle were saved and that they were then in the place where the *Bhāndīra*<sup>1</sup> tree stood. (v. 13.) They were filled with wonder and regarded *Sri Krishna* as an immortal being. (v. 14.) In the evening *Sri Krishna* returned to the *vraja* with *Rāmā* and with the cattle, playing on his flute and praised by His comrades. (v. 15.) The sight of *Sri Krishna* filled the *gopis* with great delight. During His absence from the *vraja* during the day a minute passed like a hundred *yugas* (world age). (v. 16.)

57. On the fourth occasion *Sri Krishna* protected the *vraja* from torrential rain. He wished to take *Indra*'s conceit out of him, and when *Nanda* his father was about to offer the annual worship to that being, He persuaded him to give it up. (Ch. XXIV, v. 1.) He knew what they were about to do; for He was the *ātma* of all and saw everything. Yet He asked in all humility *Nanda* and the other old people what they were going to do. (v. 2.) He said :

Father! Please tell me what is this excitement that has come to you? What is the fruit that you desire; who is the *devatā* whom you wish to please; with what means will you make the offerings? (v. 3.) Be pleased to tell me this, as I have a great desire to know it. Do not say that it is a secret; for worthy men, who look upon all alike, have nothing to conceal from others. (v. 4.) They do not see differences and do not say 'this is mine, this is another's.' They regard in the same light, friends, foes and neutrals from the worldly point of view; even

<sup>1</sup> This was a large tree by the side of which *Sri Krishna* and His comrades used to play.

in the case of one that sees differences, an enemy and a neutral should both be avoided ; but a friend is said to be one's *ātma*. (v. 5.) One does actions knowing them fully or without any knowledge ; the man that has full knowledge of what he does attains the desired fruit ; but he who does them without any knowledge fails in his efforts. (v. 6.) Have you made enquiries about this action, which you are about to begin ; or do you follow the blind ways of the world ? Be pleased to tell me who ask you. (v. 7.)

*Nanda* replied “*Indra* is the *devatā* who under the name *Parjanya* is to be pleased ; the clouds are controlled by him ; and they send down rain by which all beings live and become happy. (v. 8.) My dear ! myself and other men please him with offerings prepared from the materials procured with the rain that he sends down. (v. 9.) They live on what remains after the offerings are made in order that they may attain the three fruits, *dharma* (fruit-yielding actions), wealth and enjoyment ; and the *devatā Parjanya* is he who gives them those fruits. (v. 10.) Whoever gives up, from desire, greed, fear, or hate, this *dharma* that has come down to him step by step from his forefathers, does not attain what is good for him.” (v. 11.) Hearing these words of *Nanda* and of the other residents of the *vraja*, *Śrī Krishna* replied, (His object was to excite the anger of *Indra*). (v. 12.)

A living man is born from his *karma* (good or evil deeds) ; he dies from *karma* alone ; he attains from *karma* alone pleasure or pain, fear or freedom therefrom. (v. 13.) How do you know that an *Iśwara* exists ? Assume that He exists and that He gives the fruits earned by the *karma* of another. Even He sees what action has been done by

that person. He gives no fruit to one that has done no action. (v. 14.) Why should men trouble themselves about *Indra*? He follows the *karma* of each person and is unable to change the fruits of what they do prompted by their own nature. He cannot therefore be an *Īśwara*, who rewards if he is pleased and punishes when he is angry? In this world, *devas*, *asuras* and men are controlled by their own natures; they follow them and remain in them. (v. 16.) A person attains bodies high or low according to his *karma* and abandons them. The distinction of others into friends, foes and neutrals is brought about by *karma* alone; *karma* alone is one's *guru* and the ruler of the world. (v. 17.) Hence one, that follows his nature and does *karma*, should do worship to *karma*. That is one's *devatā* by which alone he lives without difficulty. (v. 18.) If a person living by one *devatā* resorts to another, he attains no good like a wife going to one other than her husband. (v. 19.) A *brāhmaṇa* should live by the *veda*; a *kshatriya* by the government of the earth; a *vaisya* by trade and agriculture and a *sūdra* by the service of the twice born. (v. 20.) The means of the *vaisya*'s livelihood are fourfold: agriculture, trade, cattle-breeding and money-lending. We should ever live by the third means. (v. 21.) The qualities *satva*, *rajas* and *tamas* are the means with which the world is created, sustained and destroyed; this world consisting of various beings comes into existence by the quality *rajas* which brings males and females together. (v. 22.) Led by the quality *rajas*, clouds send down rain everywhere. All beings live by them. What does *Indra* do? (v. 23.) Father! We have no cities or country tracts, no villages and no houses. We are residents of the forest and live in forests and on hills. (v. 24.) Hence let the worship of cows, *brāhmaṇas* and the hill *Govardhana* be begun and let the materials collected for the worship of *Indra* be used therein. (v. 25.) Let eatables, beginning with cooked *dholl*, and ending with rice cooked in milk, be prepared and also other articles to be prepared from black gram, rice, and sugar. Collect all the milk available in the *vraja*. (v. 26.) Let offerings be properly made into the fires by *brāhmaṇas* who know the *veda*. Let cooked rice of various

kinds be offered to them with presents of cows. (v. 27.) Let others be fed each according to his position including the dog, the *chāndāla* and the fallen man ; let grass be given to cows ; and let an offering on a large scale be made to the hill *Govardhana*. (v. 28.) Let us take our meal, and, adorning ourselves with new cloths and sandal paste, go round cows, *brāhmaṇas* fires and the hill. (v. 29.) This is My opinion ; let it be done if it is acceptable to you. This worship of cows, *brāhmaṇas* and the hill will be pleasing to Me. (v. 30.)

*Nanda* and his men received Śrī *Krishna*'s words with approval (v. 31) and carried out his suggestion fully, making *brāhmaṇas* pronounce blessings and making offerings to the hill and *brāhmaṇas* with the materials collected for the worship of *Indra*. (v. 32.) They gave grass to the cattle and went round the hill with the cattle in front of them. (v. 33.) The *gopis* adorned themselves and went in carriages drawn by bullocks singing *Krishna*'s praises. (v. 34.) Śrī *Krishna* on His part took up another body of a large size, and saying "I am the hill," He received the offerings and ate them. This was done in order that the cowherds might have no suspicion in the matter. (v. 35.) Remaining in His own form with the cowherds, He prostrated with them, saying 'lo' ! This hill has done us a favour by appearing in a visible form. (v. 36.) The residents of the forest, that slight him are killed by him, taking an appropriate form. Let us fall down before him, so that we ourselves and our cows may be happy." (v. 37.) Having thus completed the worship of the hill, cows and *brāhmaṇas* under the direction of Śrī *Krishna*, the cowherds returned to the *vraja*. (v. 38.)

58. *Indra* was angry at this slight offered to himself, and this on the advice of a human being and a mere stripling. For, he regarded himself as the lord of the world, and in his conceit he forgot who *Sri Krishna* was. (Ch. XXVI, v. 1.) He said "How wonderful is the greatness of intoxication caused by wealth on the part of the cowherds that live in the forest! Depending on the support of a human being, they have slighted the *devas*. (v. 3.) They are like men, that place their faith on weak boats in the form of offerings to *devas*, abandon meditation on *Bhagavān*, and wish to cross the ocean of *samsāra*. (v. 4.) *Sri Krishna*, on whom they depend, is ignorant but regards Himself as wise. He is young, yet talks too much and is proud. The *Gopas* are intoxicated with their wealth and *Sri Krishna* has filled them with conceit." (v. 5.) With these words he directed the clouds, which will in due time end this world in a huge deluge, to go to *Nanda's vraja* and destroy it. (v. 2.) He said "Destroy their conceit and let the cattle perish. (v. 6.) I will follow on my elephant *Airāvata* and go to the *vraja* with the powerful group of *maruts*, in order to destroy the *vraja*." (v. 7.) The clouds had been kept under control; but being loosed from it, they sent down torrential rain. (v. 8.) There was thunder and lightning with strong winds; and the rain-drops were like pieces of stone (v. 9); and each stream of rain-water was as large as a pillar. As the rain-fall was continuous, the ground was under water to such an extent, that it was not

possible to see which place was high and which was low. (v. 10.) The cattle shook with cold, and the cowherds and their wives being no better, appealed to *Sri Krishṇa* for help. (v. 11.) “*Krishṇa! Krishṇa!* Lord! protect the *vraja* which looks to You for protection from the angry *deva Indra*; You are fond of those that love You.” (v. 13). *Sri Krishṇa* knew that it was *Indra*’s work; for the rain was untimely; and was attended with strong winds, each drop being as large and heavy as a stone; and it was therefore insufferable. (v. 14 and 15.) He thought within Himself as follows: “I will apply an effective remedy in this difficulty with My power, and destroy the intoxication of power from *Indra* and others like him, who foolishly regard themselves as the lords of the world. (v. 16.) Such a conceit is unsuitable in a *dēva*, and the humiliation to be effected by Me will lead to their good. (v. 17.) I will therefore protect the *vraja*, which is Mine, and which looks to Me for help. And this is a work which I have undertaken.” (v. 18.)

59. With these thoughts, *Sri Krishṇa* tore up the hill *Govardhana* and with one hand, held it over the *vraja*, as a child holds up a mushroom. (Ch. XXV, v. 19.) He said “Mother, father, and residents of the *vraja*! come in under the hill with your cattle and be at ease. Do not fear that the hill will fall down from My hand, nor fear the wind and rain. You are protected from them.” (v. 20 and 21.) They did as they were bidden, and came in with their attendants, their cattle, their carts and their other

possessions. (v. 22). *Sri Krishna* bore the hill for seven days, without minding hunger, thirst or fatigue, while the cowherds were looking on and He did not move from the place where He stood. (v. 23.) *Indra* saw the greatness of His prowess in astonishment, and bereft of his conceit, with his resolve becoming futile, he withdrew the clouds of his own motion. (v. 24.) The wind and rain ceased ; the sky became clear ; and the sun shone brightly. *Sri Krishna* asked them to go out. (v. 25.) He said "Go out with your women, children and cattle ; give up fear ; the wind and rain have ceased ; the streams are almost empty." (v. 26.) Then the cowherds slowly went out with their women, children and old people, each taking his own possessions, and placing them in his cart. (v. 27.) *Sri Krishna* playfully placed the hill back where it was before, while they all looked on. (v. 28.) It is unnecessary to describe the joy of the *vraja* or the appreciation of the *devas*. (Ch. XXV, v. 29 to 32.) *Sri Krishna* re-entered the *vraja* with *Rāma* surrounded by the cowherds ; the *gopis* followed them singing this and other deeds of His which touched their hearts. (v. 33.)

60. *Indra* now came forward in all humility, and falling prostrate at *Sri Krishna's* feet confessed his wrong-doing and asked for forgiveness. (Ch. XXVII, v. 1 and 2.) He saw Him when He was alone ; he had heard of His great power and this he now witnessed ; his intoxication springing from the thought that he was the ruler of the three worlds disappeared and with folded hands he praised Him. (v. 3.) The praise

is contained in v. 4 to 11 and is abstracted in Appendix I. He then asked for pardon in these words " *Bhagavān !* when my worship was prevented, I was filled with great anger; for I was full of conceit. I therefore wished to destroy the *vraja* and sent down continuous rain and strong winds. (v. 12.) My efforts have proved fruitless and my conceit has been taken out of me. And this is a blessing conferred on me by You. I fall down at Your feet, You who are my *guru*, the ruler of the worlds and the *ātmā* of all." (v. 13.) *Śrī Krishna* excused him observing (v. 14.)

You were very much intoxicated with your prosperity as *Indra*. In order to cure you of this, and to make you ever think of Me, I prevented your worship by the cowherds. It was an act of grace. (v. 15.) One who is blinded with power or wealth does not see Me. If I wish to show him grace, I take away his wealth. For, I am the corrector of the proud. (v. 16.) You may now go; carry out My orders, and in the discharge of your duties do you be careful and without conceit. (v. 17.)

The divine cow, known as *Kāmadhenu*, also came and giving expression to her appreciation of the great help rendered by *Śrī Krishna* to cows, which were her children. (v. 18.) She said " *Krishna ! Krishna !* You are a great *yogin* (possessor of abnormal powers); You are the inner ruler of all and the universe has come forth from You. With You as the lord of the world we have been furnished with a protector. (v. 19.) Lord of the world ! You are our highest *devatā*; You are our *Indra*; <sup>1</sup>

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<sup>1</sup> The term *Indra* means the highest lord and it is used here in its literal sense. It is applied to the ruler of *svarga* loosely.

you hold that position so that cows, *brāhmaṇas*, *devas* and *sādhus* (worthy men) may be happy. (v. 20.) We shall bathe You as our *Indra*; we have been directed to do so by *Brahmā*. *Atmā* of all! You have come down in order to ease the earth of her burden". (v. 21.) With these words she bathed Him with her own milk. *Indra* also at the desire of his mother bathed Him with water brought from the *Ganges* of the heaven-world by the elephant *Airāvata*, and in this ceremony the seers of that world took part. They all gave Him the name *Govinda*. (v. 22 and 23.) There was then great rejoicing among the *devas*, with songs, dancing and music, and with the showering of flowers. The earth too participated in the rejoicing. The three worlds were supremely happy; the hills brought out their precious stones; the rivers brought down floods of sweet water; the trees sent down drops of honey; plants ripened without tillage and yielded their harvest; the cows drenched the ground with their milk; and all animals, which are by nature ferocious, gave up their hatred. (v. 24 to 27.) *Indra* then returned with the permission of *Śri Krishna* surrounded by the *devas*. (v. 28.)

61. In the meantime the cowherds waited on *Nanda* and said (Ch. XXVI, v. 1) "These deeds of your son are very wonderful. How does He deserve birth among such low people as we are; and should not His mind revolt from it?" (v. 2.) They then recounted those deeds, in v. 3 to 12 contrasting them with His

age,<sup>1</sup> and added "We all love Him with enduring love, and He reciprocates it. How is this? (v. 13.) Our minds, my Lord, are full of surmises towards your son." (v. 14.) *Nanda* asked them to be easy in mind, and narrated to them what the sage *Garga* had told him concerning the boy, when he performed the naming ceremony. (v. 15.) *Garga* had observed that *Sri Krishna* took birth in every *yuga* (age); that in a former life He protected good men from thieves; that with His help they would easily get over many difficulties; that He was like *Nārāyaṇa* in qualities, in prowess, in wealth and in fame; and that therefore there was nothing to wonder at in His deeds. *Nanda* added that thence forward he regarded Him as an *avatāra* of *Nārāyaṇa*. The cowherds heard this with pleasure and went home. (v. 16 to 24.)<sup>2</sup>

62. The last two instances of the carrying out of the second object of an *avatāra* related to *Nanda* Himself. He went to bathe in the *Jumna* on the twelfth day of the moon at an untimely hour, and was taken to the world of *Varuṇa* by one of his attendants. (Ch. XXVIII, v. 1 and 2.) The cowherds not seeing him,

<sup>1</sup> Verses 3 to 12 of Ch. XXVI are omitted here to save repetition. Those deeds have already been described in preceding paras. The only exception is the killing the *asura* in the form of the serpent. This they omitted.

<sup>2</sup> Verses 16 to 22 describing *Garga*'s speech are a repetition word for word of v. 13 to 19 of Ch. VIII. As they have been translated already in para 30, they are omitted here and an abstract is added instead.

cried out: ‘*Krishna!* and *Rāma!*’ *Srī Krishna* knew what had befallen. He at once repaired to *Varuṇa*'s abode, and was received with every mark of respect. (v. 3 and 4.) *Varuṇa* apologised for the mistake of an ignorant servant, who did not know *Srī Krishna*'s greatness. (v. 7.) He was, however, glad that he had an opportunity to see the Lord. *Srī Krishna* returned with *Nanda*, who was so impressed with what he saw, that he described it to his friends with wondering eyes. (v. 8 to 10.)

63. Those who heard *Nanda*, regarded *Srī Krishna* as *Īśvara* and said to themselves ‘Will He show us His world.’ *Srī Krishna* knew what was passing in their minds, and of his own motion He showed them first Himself in His own nature, and then His world. (Ch. XXVIII, v. 11, 12 and 14.) They saw first *Brahma* unlimited, eternal, unchanging, and self-proved, that which persons see in meditation, when they have transcended the three *gunas*. (v. 15.) He then took them to a pool in the *Jumna*, and made them take a plunge-bath. Before they came out of the water, they saw His world known as *Śrīvaikunṭha*. (v. 16.) When they came out, they saw *Srī Krishna* as He was before, and not only felt wonder, but experienced extreme bliss. (v. 17.)

64. The last incident took place when *Nanda*, *Yasodā* and their friends went to do worship at the shrine of the Goddess *Ambikā*. (Ch. XXXIV, v. 1.) They bathed in the *Sarasvatī* river, worshipped *Pasupati* and *Ambikā*, gave presents of cows, gold, cloth, honey and

sweet food to *brāhmaṇas*, praying that God would be pleased with them, (v. 2 and 3) and taking no food, but merely drinking water, they spent the night on the bank of the river. (v. 4.) While all were asleep, a huge serpent came in great hunger, and coming to *Nanda* by an accident, devoured him. (v. 5.) He cried out 'Krishṇa, I appeal to You for help; release me.' (v. 6.) The attendants got up at once, and scorched the animal with flaming sticks; but it did not release *Nanda*. Śrī Krishṇa came and touched it with His foot. (v. 7 and 8.) This purified the *ātmā* in the serpent's body so completely that he abandoned it, and came out in a beautiful form, which *vidyādhara*s might praise. (v. 9.) Śrī Krishṇa asked him who had prostrated and stood before Him in a shining body with a garland of gold. (v. 10.) "Who are you that appear in a wonderful form with indescribable beauty? How did you obtain this despicable condition, and was it in spite of yourself?" (v. 11.) The serpent replied I was a *vidyādhara* named *Sudarṣana* and wandered in the eight directions in a chariot, intoxicated with my prosperity and beauty of person. (v. 12.) I then happened to see certain ugly *rishi*s known as *Angiras* and laughed at them; and by them I was made to enter a serpent's body; this was the effect of my own evil deed. (v. 13.) This curse of theirs is really a blessing to me shown by those merciful *rishi*s; for I have been touched by the foot of one who is the *guru* of the world, and my sins have been washed out. (v. 14.) Destroyer of evil deeds! Being released from

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my evil deeds by the touch of Your foot, I request Your permission to depart. You are the refuge of those that are afraid of *samsāra* and apply to You for protection. (v. 15.) I seek refuge in You, the possessor of great abnormal powers ! *Mahāpurusha* ! (lord of worthy men). *Deva* ! the greatest ruler among the rulers of the world. Give me permission. (v. 16.) *Achyuta* ! At the sight of You I have been at once released from the curse of *brāhmaṇas*. This is not wonderful ; for one that recites Your name at once purifies himself and all those that hear it. Why should there be any doubt as to the purification of myself touched by Your foot ? " (v. 17.) With *Śrī Krishna's* permission *Sudarṣana* went round Him, prostrated and returned to the heaven world ; and *Nanda* was released from his trouble. (v. 18.) Seeing this great power of *Śrī Krishna* the cowherds were filled with wonder, and finishing their worship returned to the *vraja* describing this deed with love. (v. 19.)

65. It was pointed out in paragraph 27 (i) that the protection of the good included, in addition to releasing them from trouble, the task of making them happy in every way. This task was done in the third period of *Śrī Krishna's* stay at the *vraja* in the following manner. He made His companions happy playing with them as one of themselves. He would sing with the bee, drunk with the honey of flowers ; He would dance with the peacock ; and He would cry after the cry of the swan. (Ch. XV, v. 10 and 11.) Sometimes He would call the cows by their names, when they had strayed

far into the forest. (v. 12.) At other times He would imitate the cry of the peacock, and the chirpings of birds, or would cry like forest beasts frightened at the approach of the lion or the tiger. (v. 13.) When His brother *Rāma* was tired with play, He would make him lie down with his head on the lap of a cowherd, and Himself shampoo his legs and ease the aching limbs. (v. 14.) He and *Rāma* would look on and laugh, while their companions were dancing, singing or wrestling with one another; and taking their hands, they would praise them. (v. 15.) He would appear fatigued after a wrestling match, and lie down at the foot of a tree on a bed formed of the leaves of trees, with His head on the lap of a companion. (v. 16.) Some would press His aching feet, and some would fan Him, while others would sing sweet songs with hearts full of love. (v. 17 and 18.) Thus, *Sri Krishna*, Lord though He was of this world, played with the sons of cowherds, imitating their ways, as if He were one of them. (v. 19.)

66. While *Sri Krishna* and *Rāma* were playing in this manner, the hot season (June to August) arrived, which is not much liked by men or beasts. (Ch. XVIII, v. 1 and 2.) But owing to their presence at the place, it was like spring tide. (v. 3.) The music of the rills concealed the harsh sound of the *Jhillika* insects; and fine drops from the rills fell on the trees, and kept them fresh. (v. 4.) The breeze from the rills, pools and rivers laden with the fragrance of many flowers, took away the heat of the

weather, of the sun powerful at the time and of forest fires. (v. 5.) The pools of water were deep, and their waves beating against the bank, kept the ground so moist that the sun's rays, hot though they were, could not dry up the moisture. (v. 6.) The forest was beautiful with flowers. The beasts and birds were of various kinds, each crying in its own way ; the peacocks sang and the bees hummed ; and the *kokila* and *sārasa* (water-bird) sounded their notes. (v. 7.) *Śrī Krishna* wished to play in the *Brindāvana*, and entered it with His companions and *Rāma*, playing on the flute. (v. 8.) They decorated themselves with tender leaves, peacock feathers, garlands of flowers and earths of various kinds found in the hills. They danced ; they sang ; and they wrestled with one another. (v. 9.) While *Śrī Krishna* danced, some sang ; some played on the flute, some beat time with the hands or blew their horns ; and others praised. (v. 10.) While others danced, *Śrī Krishna* and *Rāma* would themselves sing or play on musical instruments, and say 'well done.' (v. 13.) They played the following games : turning round and round oneself, leaping, throwing articles forward, beating their shoulders with their hands, drawing one another along, and wrestling. (v. 12.) Another game was that in which the eyes of one are bandaged, and he is made to run about and touch others, which they try to evade. They played also with the fruits of the *kumbha*, *bilva* or *āmalaka* trees. They sometimes imitated the actions of beasts and birds, or played the

king. They leapt like the frog and also rocked to and fro, improvising temporary swings. (v. 14 and 15.)

67. Then came the rainy season (August to October), during which also *Śrī Krishna* continued the tending of cattle. A description of this season is given in v. 3 to 24 of which a translation will be found in Appendix II. While it rained, He would sit at the foot of a tree or in a mountain cave, and would eat fruits and roots. (Ch. XX, v. 28.) Some times He would take curd rice brought from home, depositing it on a stone at the water's edge. (v. 29.) Often He would sit on grassy ground and look on at the bulls and calves grazing with their eyes closed, at the cows fatigued with the heaviness of their udders, and at the beauty of the rainy weather, which brought comfort to all beings; and He would praise the same. (v. 30 and 31.) Then followed the two months in which the rains ceased and the sky became clear. A description of this is given in v. 32 to 49. This will be found in Appendix III.

68. *Śrī Krishna* played with the boys of the *vraja* in this manner, and made them happy. He made the girls also equally happy. Each of them wished that He should become her husband, and with this object all of them performed a vow (*vrata*) in the first month of the cold season (December to January). (Ch. XXII, v. 1.) They would rise at dawn, waking the sleepers by their names, and hand in hand, they would go to the *Jumna*, singing *Śrī Krishna*'s deeds in a loud voice. (v. 6.) They would then bathe in the river, and

making an image of *kātyāyani* with sand, they would offer the goddess worship with sandal paste, flowers, incense, and light, and with tender leaves, fruits and rice. (v. 2 and 3.) Then they prayed "Mother ! Make the son of *Nanda*, the chief of cowherds, my husband. I bow before you." This ceremony they did every day for a month. (v. 4 and 5.) One day *Śrī Kṛishṇa* went to the bathing ghat with his companions to say that their prayer was heard, and that it would be complied with in due course. (v. 8.) The girls had left their cloths as usual on the bank of the river, and were playing in the water, singing His deeds. (v. 7.) He took up the cloths, and going up a *kadamba* tree, He sat upon it. While His companions were laughing, He also laughed and said (v. 9) "Girls ! come here, and receive each of you, your cloth. I speak truly ; I am not joking ; for you have been fatigued with the performance of your vow. (v. 10.) I have never spoken an untruth before ; these boys know it. Girls with pretty waists ! You may receive your cloths, one by one, or all at the same time." (v. 11.) The girls were overpowered with love ; but they were ashamed to come forward as they were ; and looking at one another, and laughing, they did not get out of the water. (v. 12.) They replied, standing in water up to their neck and shaking with cold "Do not be unreasonable ! We know You to be the dear son of our chief *Nanda*. The whole of the *vraja* praises You. Give us our cloths ; for we are shaking with cold. (v. 13 and 14.) Pretty blue-coloured boy ! We are Your servants, and shall do Your bidding. Give

us the cloths. If not, we shall tell the King." (v. 15.) *Sri Krishna* replied "Girls with pretty smiles! If you are My servants, or will do My bidding, come here and receive your cloths. If not, I will not give them up. What can the angry King do?" (v. 16.) Then they all got out of the water, and covering their sex-organs with both hands, they came on. (v. 17.) *Sri Krishna*, pleased with their pure love, observed with a smile (v. 18) "You have done wrong in bathing in the water without your cloth, especially in the performance of a vow. This is slighting *Iṣvara*. In order to wipe out this sin, you should fold your hands and holding them over your head, say 'I bow to you.' This done, you may take back your cloths." (v. 19.) They thought that He was right; and held one hand over the head, and covered the sex organ with the other. (v. 1 after 19.) Again, He remarked "If one makes *namas* (salutation) to *Iṣvara* with one hand, his punishment is to cut off his hand. So wise men say. Hence the *namas* should be done with both the hands. Do so, and it will please Me." (v. 2 and 3 after 19.) They heard His words; they were afraid that bathing without cloths would mar their vow; and in order that it might be properly completed, they obeyed His command and made *namas* to Him; for He it was that would grant their prayer on this occasion and at all times; and it was also He that would remove all defects. (v. 20.) *Sri Krishna* was pleased with their humility and their love, and gave them their cloths. (v. 21.) The poet observes "The girls were severely rebuked;

they were made to do that of which they were ashamed ; they were ridiculed and were dealt with as if they were playthings ; and their cloths were taken from them ; yet they found no fault with Him, for, by meeting with their dearest they were full of happiness.” (v. 22.) They put on their cloths ; but did not move from where they stood ; for they were overpowered by this meeting with their dearest ; their minds and eyes were fixed on Him. (v. 23.) He knew what was in their thoughts, and comforted them with these words. (v. 24.) “Good girls ! I know the object of your vow ; it has My approval ; and it deserves to be crowned with fruit. Go back to the *vraja* with the object gained ; you will spend the coming nights with Me.” (v. 25 and 27.) The love of those, whose minds are fixed on Me, will not prolong *samsāra* ; it will lose its power, as a grain that has been fried or boiled loses its power to sprout. (v. 26.) They then left Him with difficulty and returned home, thinking of His lotus-like feet. (v. 28.)

69. The next case related to the wives of certain *brāhmaṇas*, who were engaged in doing a sacrifice. It was a hot day in summer, and both man and beast were thirsty. *Śrī Krishna* walked under trees which with their shade performed the function of an umbrella and addressed his comrades, calling them by their names in the following words. (Ch. XXII, v. 30 and 31.)

See these happy trees ; they live only to serve others ; they themselves bear wind, and rain, heat and due and keep them from us. (v. 32.) Oh ! How fruitful is their

birth?; for all living beings depend on them. Those that desire anything from them, do not go away with empty hands, just as they do not go away from a good man. (v. 33.) They satisfy men's desires by their leaves, flowers, fruits, shade, roots, barks, wood, fragrance, gum, ashes, charcoal and tender shoots. (v. 34.) One should ever do good to another with his *prāṇa*, wealth, mind and tongue. By doing so living beings attain the real purpose of their birth. (v. 35.)

With these words *Sri Krishna* walked on under the trees, the heads of which were bent with bunches of tender leaves, fruits, and flowers, and reached the *Jumna*. (v. 36.) There His companions watered their cattle, and themselves drank the cool water of the river, and, allowing their cattle to graze at ease in the meadows on its banks, they approached *Sri Krishna* and *Rāma*, and said that they were hungry. (v. 37 and 38.) *Sri Krishna* directed a few of them to go to where certain learned *brāhmaṇas* were doing a sacrifice with the object of attaining *svarga*, and to ask for food in His name and in the name of His brother. (Ch. XXIII, v. 3 and 4.) They did so (v. 5 to 7); but the *brāhmaṇas* said neither yes nor no (v. 12); for they desired petty pleasures, and were engaged in doing a number of things. They were "fools, but regarded themselves as old in wisdom. (v. 9.) They did not therefore recognise that *Sri Krishna* Himself was supreme *Brahma* and that He was everything—place, time, materials of various kinds, *mantras*, actions accompanying them, the helpers at the sacrifice, the fires that receive the offerings, the *devatās* to be pleased, he who makes the offerings,

the sacrifice, and the *apūrva* created by it. (v. 10.) And looking upon Him as a mere human being, they did not give ear to His emissaries (v. 11), who therefore returned disappointed, and reported the matter to *Śrī Kṛishṇa*. (v. 12.) He laughed and addressed the cowherds again, showing how the world behaves in similar circumstances. (v. 13.) "Go to the wives of the *brāhmaṇas* and tell them that I and *Rāma* are here; they will give you enough food; for they love me and live in me with their minds." (v. 14.) Again they went to the women's apartment on the sacrificial ground and asked for food for *Śrī Kṛishṇa*, *Rāma* and their companions. (v. 15 to 17.) The ladies were beside themselves with joy. They had heard about His deeds, and were for a long time anxious to see Him, and here was an opportunity. (v. 18.) They took with them the four kinds of food of excellent quality, and went to their dear Lord. They were dissuaded by their husbands, fathers, brothers and sons; but they could not be kept back, like rivers flowing towards the sea. (v. 19 and 20.) They saw *Śrī Kṛishṇa* in the grazing grounds near the *Jumna*, adorned with the tender leaves of the *asoka* tree. He was surrounded by *Rāma* and the cowherds and was walking to and fro. (v. 21.) He was blue-coloured, and had a yellow cloth round His waist; He was dressed like an actor, with a garland of forest flowers, peacock feathers, tender leaves and earths found in the hills. One hand of His was placed on the shoulder of His attendant and with the other He

was whirling round a lotus flower. There were *utpalā* flowers on His ears; curls of hair were hanging on His cheeks; and His lotus-like face was brightened with a smile. (v. 22.) They had heard about Him many times, which pleased their ears like ornaments; their minds were therefore fixed on Him; they made Him enter their hearts through their eyes and embracing Him, they abandoned their suffering, as those that meditate on *Bhagavān* embrace Him in thought and become happy. (v. 23.) *Sri Krishna* perceived that they had abandoned every desire, and had come to Him with the desire to see Himself; for He saw what was passing in the minds of all. He said with a smile on His face. (v. 24.) "Welcome! good ladies, sit down; what may I do for you?; you have come here desiring to see Me. This is as it should be. (v. 25.) Wise men, that can discriminate between what is good for themselves and what is not and that perceive their true goal, love Me alone for Myself and without any break—Me, who am dearer to them than themselves. (v. 26.)

*Prāna, buddhi*, the mind, the body, wife, children, relations and property are dear to men because of their connection with Me. What else can be dearer than I?" (v. 27.)

He then directed them to return to the sacrificial ground, as their husbands, who were *brāhmaṇa* householders, had to complete their sacrifices with their co-operation. (v. 28.) They replied "It is not right that You should speak so unkindly. We have left all our relations, disregarding their

protests, and have come to Your feet, in order that we may wear on our heads the garland of the *tulasi* offered to Your feet and thrown away after use. Perform Your promise made in the *veda* that one that loves You will never fall. (v. 29.) We shall not be received by our husbands, parents, sons, brothers or other relations or friends. How can any welcome be looked forward to from others? Having come to Your feet, we have lost the means to other goals. Hence give us the only thing that remains, service at Your feet." (v. 30.)

*Sri Krishna* replied

Your husbands, fathers, brothers or sons will find no fault with you, because I have given you leave to go; nor will any one in the world. Myself and the *devas* will treat you with respect. (v. 31.) It may be necessary in the case of men that there should be contact with their bodies that love for them may spring and grow; but it is not necessary in My case. If you fix your mind on Me, you will reach Me quickly. (v. 32.) Love for Me grows by seeing Me, hearing about Me, thinking on Me, and by reciting My names; but not to the same extent by physical proximity.

With these words He directed them to return to their homes. (v. 1 following 32.) They did so; and their husbands far from finding fault with them, received them and finished their sacrifice. (v. 33.) One of the *brāhmaṇas'* wives was driven away by her husband. She embraced *Sri Krishna* in her heart, and gave up her body which *karma* (action) had bound to her husband. (v. 34.) *Sri Krishna* made His companions eat the food brought by the ladies and Himself partook of it. (v. 35.)

70. The *brāhmaṇas* now repented of the slight with which they had received *Sri Krishṇa's* request—*Sri Krishṇa* who was the ruler of the universe appearing in human form. (Ch. XXIII, v. 37.) They saw what extraordinary love (*bhakti*) their wives had for Him, and also how they themselves were wanting in it. (v. 38.) They blamed themselves in these words: “Plague on our threefold birth, our learning, our discipline, our extensive knowledge, our high birth, and our cleverness in performing rites; we turned our faces away from *Bhagavān*.” (v. 39.)

Surely it is the *māyā* of *Bhagavān*, which deludes even *yogins*; for we, who are *brāhmaṇas* and the teachers of men, are confused in regard to what is good for ourselves. (v. 40.) Oh! see the limitless love of women for *Sri Krishṇa* the teacher of the world! With this they have cut asunder the tie which goes under the name home, but which is in reality death. (v. 41.) Our wives have not been purified like men of the twice-born castes; they have not lived with *gurus* for study; they have not done any penances; they have not made any enquiry regarding the *ātmā*; they have no purity and have done no good deeds. (v. 42). Inspite of these drawbacks they have unshaken love for *Sri Krishṇa*. On the other hand, we have had every qualification—three-fold<sup>1</sup> birth, the life of austerity with a *guru*, instruction from him, extensive knowledge, descent from a good family, and cleverness in doing various rites; but we had turned our faces away from Him. (v. 43.) *Sri Krishṇa* pitied our condition of blindness owing to our being engrossed in household duties and wished to bring us back to an appreciation of our true

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<sup>1</sup> First, ordinary birth; then initiation into the *gāyatri* *mantra* and *yoga*; and last beginning to maintain the three fires prescribed by the *veda*.

interests with the message of the cowherds; for He is the refuge of the good. (v. 44.) Otherwise, why should He apply to persons like ourselves, who are controlled by Him, while He himself is so full that He needs nothing, and gives to those who ask anything, inclusive of immortality? (v. 45.) Sri has left others and waits upon Him with the desire continuously to serve at His feet, abandoning her own fault of being inconstant. Hence *Sri Krishna's* request for food made to us is calculated to deceive men. (v. 46.) He is everything—place, time, materials of various kinds, *mantras* and the actions accompanying them, the helpers at the sacrifices, the fires receiving the offerings, the *devatās* who are to be pleased, he who makes the offerings, the sacrifice and the *apūrva* created by it. (v. 47.) We are now certain that *Sri Krishna* is *Vishnu* Himself; we have heard that He was born among the *yādavas*; but being fools, we did not recognise Him. (v. 48.) We are really very blessed; for our women bear such love for *Sri Krishna* as has made us love Him with unshaken love. (v. 49.) Prostration to You, *Sri Krishna*! with diminished power of perception, deluded by whose *māyā* we wander in the paths of *karma*. (v. 50.) May He the first Being excuse our misdeed—we who have been deluded by His *māyā*, and who therefore did not recognise His greatness. (v. 51.) Thinking of their own misdeed in that they disregarded His request, they wished to see Him; but from fear of *kamsa* they did not move.

71. We now come to the *gopis*, the elderly women of the *vraja*. We saw how they looked on in amusement at the childish sports of *Sri Krishna*, and how during the second period of His stay in the *vraja* He took the place of their boys and drank of their milk for a whole year. We saw also how their love for Him grew day by day, and made them happy. In the third period their feeling for Him assumed a more tender form. It was during this period that He played on His flute so

sweetly, that He kept the place spell-bound. One day in the two months following the rainy season while the cattle were grazing in the forest, He played on the flute, and great was the effect produced on the *gopis* by the music. Their love was excited, and they began to describe the music to their companions. They saw before their mind's eye *Sri Krishna* in the garb of an actor, with peacock feathers on His head, with flowers above His ears, with a garland over His shoulders, and a gold-coloured cloth round His waist. He stood in the midst of cowherds, filling the holes in the flute with the nectar from His lower lip, while they sang His praises. In this manner the *gopis* saw Him enter the *Brindāvana*, which He made attractive with His beautiful feet. (Ch. XXI, v. 3 to 5.) They described Him to one another; and embracing Him in their hearts they felt exceedingly happy. (v. 6.) Here is the substance of their description.

*A Gopi*.—This is the gain to be attained by those that possess eyes—viz., to drink in the beauty of the faces of the sons of the lord of the *vraja*, as they entered the forest with their companions and their cattle—the faces with the flute on the lips and with loving looks. No other gain can we see. (v. 7.)

*Another*.—See how they stand in the midst of cowherds like actors on a stage, singing, with a garland of tender leaves of the mango, bunches of peacock-feathers, and lotus flowers worn over their waist-cloths. What merit have the cowherds done to deserve this happiness! (v. 8.)

*Third Gopi*.—What good deeds has this flute done? It drinks in the nectar flowing from the lower

lip of *Dāmodara*,<sup>1</sup> all to itself, depriving the *gopis* of what is their property. See how the pools in the river and the trees drinking what is left of the nectar show their joy, the one by their hair<sup>2</sup> standing on end, and the other by shedding tears of honey-drops. (v. 9.)

*Fourth Gopi*.—This *Brindāvana* brings glory to the earth; for it has got its beauty from the lotus-like feet of the son of *Devakī*. The peacock, seeing the blue-coloured *Govinda*, and hearing the music of His flute, takes Him for a cloud, and dances with joy. This captivating scene all other animals on the hill-sides see, and stand still, forgetting all their occupations. Can one see this sight in any other world? (v. 10.)

*Fifth Gopi*.—How blessed these antelopes are? Ignorant though they be, they have seen the son of *Nanda* thus peculiarly decorated, and heard the music of His flute, and do Him worship with their loving eyes. See how the male ones join in the worship, unlike our husbands, who cannot bear to see our love for Him. (v. 11.)

*Sixth Gopi*.—See how the cows drink in the sweet music of the flute holding up their ears, lest the nectar should flow down. And so do the calves too, but with this difference—they began to draw in their mother's milk, but hearing the music, they stand with the milk in their mouths. Both cows and calves have taken *Śrī Kṛishṇa* through their eyes into their minds, and have embraced Him. How else can we explain the tears in their eyes? (v. 13.)

*Seventh Gopi*.—The birds in this forest must surely be *yogins* in disguise. They wish to see *Śrī Kṛishṇa*

<sup>1</sup> Name of *Śrī Kṛishṇa* from His being bound with a string passing over His abdomen.

<sup>2</sup> Flowers opening in the pools appear in the eyes of the *gopis* as hair standing on end. They fancy that the trees are pleased, as the flute has come from among them, and the pools are equally pleased for the reason that they watered it during growth.

without let or hindrance, and going up the branches of trees covered with pretty leaves, they hear the sweet music of the flute, closing their eyes, and giving up all speech. (v. 14.)

*Eighth Gopi.*—See the effect produced on the women of the heaven-world, travelling in the air in their cars. They see Śrī Kṛishṇa, whose figure and action must captivate any young woman, and hear the peculiarly sweet music of the flute played on by Him, and forget themselves. See how the flowers fall down from their loosened hair, and their cloth sits loosely upon them. (v. 12.)

*Ninth Gopi.*—How blessed are the forest women ! See how the sight of the *Kunkuma* from Śrī Kṛishṇa's feet which they got from the breasts of Śrī, and which has stuck on the grass in the forest grounds, how their love is stirred up, and how by taking it up and putting it on their faces and breasts, they regain peace of mind. (v. 17.)

*Tenth Gopi.*—See how even things considered to be without life do worship to Him. The streams, hearing His music, are filled with love, and instead of flowing on, they come round and round in the form of eddies. See how they bring offerings of lotus flowers and embrace His feet. (v. 15.)

*Eleventh Gopi.*—How the clouds serve their friend ! They cover Him with their shadow like an umbrella to keep off the sun, and scatter fine rain-drops like handfuls of flowers ; for is He not like themselves of blue colour, and does He not send from His flute music similar to their own low murmurings ? Does He not also work for others like themselves ? (v. 16.)

*Twelfth Gopi.*—Look at this hill ! To be sure it is the greatest of His servants ; for it is over-joyed at the touch of the feet of Rūma and Śrī Kṛishṇa, and worships them with drinking water and roots for themselves and their comrades, and with fresh grass for their cattle. (v. 18.)

*The last Gopi.*--What a wonderful effect the music of the flute produces on men and animals! Those that move stand still, and those that are immovable are so moved that their hair stands on end. (v. 19.) Describing *Srī Krishna's* deeds in this manner, the *gopis* forgot themselves and only thought of Him. (v. 20.)

72. The foregoing description prepares us for what happened in the *Brindāvana* in the moon-lit nights following the rainy season. The moon had just risen; her orb was full, and reddish, looking like the face of a beautiful woman red with new *kunkuma*. The forest had been dyed with her rays, and the *mallikā* flowers had opened and spread their fragrance all around. *Srī Krishna* made up His mind to sport, and played sweetly on His flute. (Ch. XXIX, v. 1 to 3.) The women of the *vraja* heard the music, which roused their love so much that they hastened to where He was. Their minds were drawn to Him, and they came on, each imagining that her movements were unknown to others. (v. 4.) Some of them were serving food to their husbands; some were serving them in other ways. They abandoned the work, and came on. Others were feeding their children with milk, or were themselves taking their food. This work was at once abandoned. Still others were milking their cows, or were boiling milk or preparing wheat food; and they came on without finishing the milking, or taking down the milk or the wheat food from the fire. (v. 5 and 6.) Some were sweeping or washing the floor of their houses; others were dying their eyes with black pigment; these were left unfinished. In their haste to

go to *Śri Kṛishṇa* they put on their cloths and ornaments at places other than the proper ones. (v. 7.) From this we should draw this lesson, *viz.*, that for the sake of serving *Īśvara* we should abandon everything that we hold dear in this world—wife or husband, children, home and domestic duties. The *gopis* gave up everything and looked upon *Śri Kṛishṇa* as the only thing to be desired ; and their example is held up by the poet for our guidance. The women were dissuaded by their husbands, fathers, brothers or other relations ; but no one listened to them ; for their minds had been fixed on *Śri Kṛishṇa*. (v. 8.) A few were inside the house, and their way out was barred. They meditated on *Śri Kṛishṇa* with closed eyes, and abandoned their bodies. (v. 9.) Their separation from their Dearest was so unbearable, and their suffering was so great, that their evil deeds were burnt up. They embraced *Śri Kṛishṇa* in thought with such bliss, that their good deeds were fully spent. (v. 10.) Purified in both ways, they reached Him, even though they approached Him, not as the highest Being, but as a husband, while they had husbands of their own. (v. 11.)

73. At this stage *Parikshit* asked *Suka* : “ The *gopis* regarded *Śri Kṛishṇa* as a mere lover but not as the highest *Brahma*. Their minds were fixed on sense objects ; how could *samsāra* come to an end in their case ? ” (Ch. XXIX, v. 12.) *Suka* replied “ I have already explained how *Siśupāla* attained the highest good, though he hated *Śri Kṛishṇa* ; why should there be any doubt in the case of those dear to Him ? ” (v. 13.) The appearance of

*Bhagavān* in this world is for the highest good of men—*Bhagavān* who is not subject to birth or death like an *ātmā*, whose greatness cannot be measured, who is devoid of the qualities of matter and who is full of noble qualities. (v. 14.) Those that continuously feel towards *Śrī Krishna*, love (of a woman for a man), anger, fear, attachment, or good will and those that think that they belong to the same group as Himself, attain His likeness. (v. 15.) Do not wonder at beings being released from *samsāra* by some connection with Him; for He is not born like others and is therefore an unique being. He is the lord of those that are lords of abnormal powers.” (v. 16.)

74. *Śrī Krishna* spoke to them as follows (They had come in a great hurry, as if from fear): “ Welcome to you, ladies! What may I do for you? Is the *vraja* all right? State the object of your coming.” (Ch. XXIX, v. 17 and 18.) Finding them silent, He continued:

Go back to the *vraja*; women should not stay here; the night is full of terrors; fierce animals roam about the place. (v. 19.) Your mothers, fathers, sons, brothers and husbands will search for you, not seeing you. Do not frighten them by staying out. (v. 20.) You have seen the beauty of the forest, bathed in the light of the moon, with newly-unfolding flowers, and with the tender leaves of trees moving to and fro in response to the gentle breeze from the *Jumna*. (v. 21.) Therefore return to the *vraja*; do not delay; serve your husbands; see how your children and calves cry for you; feed the children, and milk the cows. (v. 22).

Still they stood motionless. *Śrī Krishna* added:

Or have you come out of love for Me, your minds bound to Me? This is as it should be; for all beings are fond of Me. (v. 23.) But the service

of the husband done without pretence is the highest *dharma* of women; also the service of his relations, and the nourishing of children. (v. 24.) The husband should never be abandoned by a woman that desires to go to the worlds reached by good deeds, whatever his defect may be, i.e., whether he has an ugly body or is of bad conduct, and whether he is old, foolish, diseased or poor. The only exception allowed is when he has fallen from his status. (v. 25.) For a family woman to go to one, that is other than her husband, is in every way to be condemned. It leads to infamy here, and shuts out the next world from her. It is unworthy, is attended with trouble and carries fear with it. (v. 26.) *Bhakti* for Me does not grow by proximity so well as by hearing about Me, by seeing Me, by thinking of Me, by reciting My names or describing My deeds. Therefore return to your homes. (v. 27.)

75. The *gopis* heard these words, which appeared to them to be unkind, and were filled with grief at the failure of their wishes. (Ch. XXIX, v. 28.) They stood still, with downcast eyes, their lips parched up with their hot breath, with tears rolling down from their eyes and washing away the *kunkuma* from their breasts, while with the toes of their feet, they were drawing lines on the ground (v. 29); for had they not for His sake given up every thing that one might desire in this world? How could they bear to hear their Dearest speak as if He were otherwise? At length, they wiped their eyes, red with weeping, and in a choking voice indicative of a slight resentment, they made the following representation (v. 30.):

Lord! It is not right that You should speak so cruelly. We have come to You, completely abandoning everything. Do not send us away, as *Īśvara* does not

send away those that appeal to Him for liberation. (v. 31.) From the moment that we touched Your beautiful feet, and were made happy by You, we have been unable even to stand before another. All of them appear to be worthless in our eyes. (v. 36.) You, who know *dharma*, say that it is the duty of women to serve their husbands, children and friends. Be it so; but the service should be rendered to You; for You are the soul of all embodied beings, and are therefore their dearest relation. Hence service due to every relation should be done to You. (v. 32.) We have before us the example of those that know scripture. They ever find pleasure in You, who are their soul. What pleasure can one see in one's husband, children or others? They bring only suffering. Hence condescend to receive us. Do not cut away our longing for You, long entertained by us. (v. 33.) You ask us to go back to our homes. This is impossible. Our minds which dwelt in peace in our homes, have been easily stolen by You; our hands have shared the same fate; and our feet will not move forward even a step. How shall we go to the *vraja*? Oh! what shall we do? (v. 34.) Even *Lakshmi*, not content with having secured a place on Your chest, longs for the dust of Your feet along with the *tulasi* leaf—she, to catch whose eyes the *devas* take such pains. Like her we also long for the dust of Your feet, which is held in high esteem by Your servants. (v. 37.) Wishing to serve You, we have left our houses, and have come to Your feet. Be pleased with us and take us into Your service. Do you ask why we wish to be Your servants instead of being the mistresses of our homes? We cannot help it, when we see Your face, overshadowed by so many curls of hair, with the beauty of Your ear-rings reflected on Your cheeks, with Your lower lip full of nectar, and with Your look rendered beautiful by Your smile, and when we see also Your hands promising protection to all, and Your chest, which *Lakshmi* has all to herself. (v. 38 and 39.)

You say that for a woman to run after one, who is not her husband, deserves condemnation. But which woman in the three worlds will not swerve from her path of duty, when she sees this form of Yours, for which there is no equal in the three worlds, and when she hears the sweet

music of Your flute ? Even cows, brutes, birds and trees are affected by them. (v. 40.) To be sure, You have come to take away the misery of the residents of the *vraja*, as *Īśvara* came down in *avatāra* to guard the heaven-world. Hence, place Your lotus-like hand on the breasts and on the heads of Your servants. (v. 41.) The love excited in us by Your smiling look and sweet music is burning us. Put out this fire with the stream of nectar from Your underlip. If not, we will burn our bodies in the fire of love, and meditating upon You, will come to Your feet again. (v. 35.)

*Sri Krishna* heard this piteous appeal of the *gopis*, and receiving them with a smile, He made them happy, though He found joy in Himself. (v. 42.)

76. The preceding paragraph shows how steadfast the love of the *gopis* was to *Sri Krishna*. We have now to see how they suffered by separation from Him. The favour shown to them by Him made them think that they excelled all other women in the world. (Ch. XXIX, v. 47.) In order to take away this conceit, *Sri Krishna* suddenly disappeared, while He was sporting with them in the forest on one of these nights. (v. 48.) This at once plunged them in grief as the disappearance of the head of a herd of elephants will plunge the others in grief. (Ch. XXX, v. 1.) They had no thought of going home, but remained where they were, and began to search for Him, not knowing that He was in every being in and out. (v. 4.) They first applied to the peepul tree, the *plaksha* and the *nyagrodha* (banyan) thinking that because they were trees of large size, they would have known His whereabouts. They said "Have you seen the son of *Nanda* ?

He has taken hold of our minds by His loving smile and looks, and has gone like a thief." (v. 5.) Receiving no reply, they went to five trees, which had offered their flowers to *Sri Krishna* on many occasions, and said "Has the younger brother of *Rāma* passed this way, He who kills the conceit of women with His smile?" (v. 6.) Next, they went to the *tulasi* plant, dear to *Vishṇu*,<sup>1</sup> and asked "Have you seen your very dear *Achyuta*,<sup>2</sup> wearing a garland of your leaves with swarms of bees hovering over it?" (v. 7.) Then they addressed three creepers, which yield fragrant flowers, in these words "Was our *Mādhava*<sup>3</sup> seen by you and did He give you pleasure by touching you with His hand?" (v. 8.) Next, they approached certain fruit-yielding trees and said "You trees, and you other trees on the banks of the *Jumna*, growing only for the sake of others, tell us the way *Sri Krishna* went. He has deprived us of our minds." (v. 9.) They went on addressing the earth, the she-antelopes, the trees bent down with the weight of fruits, and the creepers that were entwined round the branches of trees. They said "Earth! What good deeds have you done? You appear to rejoice by the touch of *Kesava's* feet. Otherwise how can we account for your hair<sup>4</sup> standing on end? What is this due to? Has He walked over

<sup>1</sup> A name of *Sri Krishna*.

<sup>2</sup> Another name.

<sup>3</sup> Still another name.

<sup>4</sup> Trees are imagined to be hair standing on end.

you now? Or is it the result of His measuring the three worlds in the *avatāra* as *Vāmana* or of His embrace when He took the form of a boar." (v. 10.) "Friend antelope! Did *Achyuta* approach you with His love, giving pleasure to your eyes with His figure? For here comes the smell of the garland of *kunda* flowers dyed with the *kunkuma* on His love's breast. (v. 11.) You trees! Did the brother of *Rāma* come here with His one arm on His love's shoulder, and with a lotus flower in the other hand, and followed by swarms of bees hovering over His garland of *tulasi* leaves? Did He convey His pleasure at your prostration by His loving looks? (v. 12.) See these creepers, which, though embracing the arms of the trees, have yet their hair standing on end. Surely they must have been touched by His fingers." (v. 13.)

77. In this manner they spoke like insane persons, and tired with the search, they began to act *Śri Krishna*'s deeds. (Ch. XXX, v. 14.) One of them acted *Pūtanā*, and another acting *Śri Krishna* drank the milk of her breast. A third acting the baby *Krishna*, cried and kicked with her foot another acting the cart. (v. 15.) Another acting the *asura* in the form of the whirlwind carried away another acting the baby *Śri Krishna*; another moved on her hands and knees drawing her feet on which sounded the ornaments on her ankles (v. 16.) Two of them acted *Rāma* and *Krishna* and certain others the cowherds. The *gopi* acting *Śri Krishna* made a show of killing the *gopis* who acted the *asuras* in the forms of the

calf and of the crane, (v. 17.) One acting *Sri Krishna* called to those that acted cattle and had strayed far. Another acting *Sri Krishna* and playing on her flute was praised by others who acted cowherds with the words 'well done'. (v. 18.) One acting *Sri Krishna* placed her arm on the shoulder of another and said "I am *Krishna*; see my pretty gait." (v. 19.) Another said "Do not fear the wind and rain. I will protect you therefrom." With these words she spread her upper cloth and held it over the others as if it were the *Govardhana* hill. (v. 20.) One got upon another, and placing her foot on her head said "Wicked serpent! Get away hence. I have been born to punish the wicked." (v. 21.) One said "Oh cowherds! See this fierce forest fire. Close your eyes quickly. I will easily give you relief." (v. 22.) One was bound by another to a mortar with a garland; and said "I will bind you who have stolen butter and have broken the pot of curd." The latter then covered her face with her hands as if in fear acting the part of one frightened. (v. 23.)

78. Again they began the search and went on asking trees and creepers. They saw *Sri Krishna's* foot-prints on the ground, and, guided by them, they went forward, commenting thus on what they saw (Ch. XXX, v. 24) "These foot-prints are surely those of the son of *Nanda*; for we see the marks in them, of the flag, the lotus, flower, *vajra*, *ankusa*, and the grain *yava*". (v. 25.) Going on a few steps, they said "Here are the foot-prints of a woman intermixed with His. (v. 26.) He has apparently gone with her, with His arm

on her shoulder like a he-elephant going along with a she-elephant. (v. 27.) Surely she must have served *Hari* well; for *Govinda* has left us, and has taken her to a retired place. (v. 28.) But these steps of hers worry us; for she has stolen what belongs to all the *gopis*, and enjoys all to herself *Achyuta's* underlip." (v. 30.) (Advancing still further), "Here her foot-prints are not seen. Surely He must have carried her, seeing that her soft feet suffered from the grass shoots. (v. 31.) It must be so; for these foot-prints have sunk deeper because of the fair burden which He carried." (v. 1 following 31.) (Still further on) "Here He set her down to pluck flowers for her. Here only a portion of the foot-print appears. He must have placed her between His knees and dressed her hair". (v. 32 and 33.) At length they came to where the lady herself was lying disconsolate. Her tale was quickly told. She thought that she was superior to all others, in that *Sri Krishna* had abandoned all others and attended on herself. (v. 36.) She told Him that she was unable to move an inch, and asked Him to carry her where He pleased. (v. 37.) He said yes, and while she tried to get upon his shoulders, He suddenly disappeared. (v. 38.) She cried out in anguish "Lord! Dearest, where are You? come to me, Your servant, who am miserable." (v. 39.) All of them, including this lady, continued the search, so long as the moonlight was available; but when darkness came on, they ceased, and returning to the sand-heap in the bed of the *Jumna*, they

began a song of wail, longing for *Srī Krishna's* return. (v. 42 and 44.) They never thought of themselves or of their homes, but were full of Him, thinking of Him, speaking of Him, acting like Him, identifying themselves with Him, and singing only His qualities. (v. 43.)

79. The song was as follows :

Dearest ! the *vraja* has flourished from the time of Your birth, and *Lakshmi* has ever since lived here. While all the *vraja* is so happy, are we alone, Your servants, who live only in You, to suffer, seeking You in all directions ? Be pleased to re-appear. (Ch. XXXI, v. 1.) Your eye has stolen the inner beauty of the full-blown lotus, and with this You kill us, who are Your servants, not for wages, but for love. Say whether it is not murder, and whether the term should be restricted to killing with a weapon ? (v. 2.) You often saved us from various dangers—such as the poisoned pool, the serpent-*rākshasa*, the wind, rain, and lightning, the bull-*asura* and *Vyoma* the son of *Mayā*. (v. 3.) Friend ! You are not the son of the *gopi* woman ; but You are the soul of all beings, and see all that they do. We cannot see such a Being ; but at the request of *Brahmā* You have come down to save the world, and have been born in the family of the *sātvatas*. (v. 4.) Your hand, chief of *Vrishnis* ! promises to save those that appeal to You from fear of *samsāra*, and gives to others whatever else they ask. Dearest ! place that hand upon our heads—the hand with which You take hold of the hand of *Srī*. (v. 5.) You remove the sufferings of the residents of the *vraja*; and with Your smile You destroy the conceit of us women, who are Your own servants. Come, friend ! to us, Your servants, and show us Your face beautiful as the lotus. (v. 6.) Your lotus-like feet destroy the sins of those that seek Your help, and though so great, they have followed cattle to the forest. They are the abode of *Lakshmi* and yet they danced on the head of the serpent on our account. Lay those feet on our

breasts, and quench the fire of love. (v. 7.) Your sweet speech, with beautiful sentences, pleasing to the wise have made us. Your servants, be beside ourselves. Bring us back to ourselves with the nectar of Your underlip. (v. 8.) Do You know how we have been able to live in separation? The reply is: By the nectar-like stories of Your deeds. Like the nectar of the gods, it enables men to live, who are being burnt by suffering; but it surpasses it in being praised by the wise, and in removing all impurities. It is pleasing to the ear, and does not intoxicate like the other. These good men, that describe Your story and spread it far and wide are doing very great service to the world. (v. 9.) Do not ask us to continue to depend on the same. Dearest! Your smile, Your loving look, Your frolics pleasant to think on, and Your jesting words spoken in private and touching the heart—all these agitate our minds. (v. 10.) Lord! When You go from the *vraja* to graze the cattle, we fear that Your feet, pretty like the lotus flower, will be hurt by the stones, and the grass shoots of the forest, and our minds are filled with concern. (v. 11.) What do You do in return? You kindle in our minds the fire of love; and this You do every day, as You return home at the decline of day, showing Your lotus-like face with blue curls of hair hanging about, and thick with the dust raised by the cattle. (v. 12.) We therefore pray that You will lay aside Your deceit, and remove our suffering. Place Your feet on our breasts. They give what is desired on application; they are worshipped by *Brahmā*; they add beauty to the ground on which they walk; and they are meditated upon in difficulty and are pleasing to serve. (v. 13.) Give us the nectar of Your under lip. It is rendered more attractive by the music of Your flute; it increases our love, removes our grief, and makes men forget every other pleasure in the world. (v. 14.) What is our attitude towards You? When You go to the forest in the day and we are therefore unable to see You, a half-minute becomes as tedious as an age. When You return in the evening, and we can see Your beautiful face, we cannot bear the closing of the eyes, and we curse, as a fool, him who made the eye-lids. (v. 15.) We have left our husbands, children, brothers

and other relations, and have come to You, Oh, Achyuta ! For we forgot ourselves on hearing Your music. You know all this, and yet You leave us. Who else will abandon women in a forest in the night-time ? (v. 16.) When we think of what You did when we are alone and see Your face with pretty smiles calculated to excite love, Your loving looks and Your broad chest the abode of *Sṛī*, great desires often seizes us and we lose consciousness. (v. 17.) Your *avatāra* destroys the evil deeds of the residents of the *vraja* and the forest ; and does good to all ; be pleased to apply some medicine to cure the suffering of us who love You. (v. 18.) When we slowly place Your soft feet on our hard breasts, we fear that they would be pained ; if with such soft feet You walk over the forest full of sharp-edged pebbles, will not our mind be pained as to what will become of them ? (v. 19.)

80. In this manner the *gopis* sang, and cried in a loud voice. *Sṛī Krishna* saw their distress and reappeared with a smile on His lotus-like face. He had an yellow cloth round His waist and a garland over His shoulders and His beauty might excite the envy of even cupid known to be a very beautiful person. (Ch. XXXII, v. 1 and 2.) The eyes of the women opened in joy, and they all stood up at the same moment, as the organs of the body resume their activities on the return of *prāṇa*. (v. 3.) We have seen how miserable they were in separating from their Dearest ; and we shall see how happy His presence made them. They drank in with their eyes the nectar in the form of the beauty of His face and were not filled with satiety. In this manner they were like *sādhus* who ever think of His feet without being satisfied. (v. 1 following 3 and v. 7.) One of them took His hand within her folded hands ; another placed on her shoulder His arm adorned with sandal paste ; a

third held betel leaf for Him in her folded hands. Still another placed His foot on Her love-hot breast. (v. 4 and 5.) One of them in love and anger bit her underlip, and bending her eye-brows, looked at Him as if to smite Him. (v. 6.) Yet another took Him through her eyes into the heart, closed the eyes, and embracing Him with her hair standing on end, remained like a *yogin* plunged in bliss. (v. 8.) And all of them revelled in His presence and forgot the suffering experienced in separation as men become happy when they see all-knowing *Bhagavān*. (v. 9.)

81. Another night<sup>1</sup> *Sri Krishna* took the *gopis* to a sand heap in the *Jumna*, and sat down on it in their midst. The breeze wafted the fragrance from the *kunda* and *mandāra* flowers, which were then opening, and drew swarms of bees to the place. (Ch. XXXII, v. 11.) The bright moon bathed the forest in her soft rays; and made it charming, dispelling the darkness of the night. The sand was soft and fine, as if spread evenly by the *Jumna* with waves that formed her hand. (v. 12.) The *gopis* placed their upper cloths on the sand-heap for *Sri Krishna* to sit upon—cloths dyed with the *kunkuma* of their breasts. (v. 13.) On these He sat, though He delights to sit in the hearts of *yogins*; and the *gopis* sat all around. (v. 14.) One of them placed His feet on her lap and was pressing them with her hands.

<sup>1</sup> Probably the one following that on which *Sri Krishna* had reappeared. For reference is made in v. 12 of Ch. XXXII to moon-light, while v. 44 of Ch. XXX refers to the setting of the moon, and the coming on of darkness.

While they were thus engaged, they put Him this question with a tinge of resentment. (v. 15.) "Some serve those that had served them ; some render service even to those that did no service. Others do not serve either group. Please explain this to us." (v. 16.) They wished to convict Him out of His own mouth, and put this question in general terms. *Śrī Krīshṇā* replied.

Friends ! Those that serve one another do not serve another, but serve themselves ; for all their efforts are made only to serve themselves. In their case the motive is neither *dharma* nor love ; but it is self-interest. (v. 17.) Those that render service to one that has done nothing for them are kind people, as parents are towards their children. Their motive is love, and they reap eternal *dharma*, i.e., the grace of *Īśvara*. (v. 18.) There are others, who do not serve those that render service to them. How can they be expected to serve those that have done no service ? These persons are of four classes—(1) They find pleasure only in their own bodies ; (2) they have whatever they need for sense-enjoyment ; (3) they are ungrateful ; and (4) they are wicked men, who will be ready to harm even their parents or teachers. (v. 19.) Friends ! I do not come under any of these classes. (He detected a suppressed smile among the women suggesting that He did.) I do not at once appear before those that think on Me. Why ? Because I wish that their thought of Me should continue without a break. Look at a poor man, who gets wealth and loses it ; he is full of thought on the lost wealth, and knows nothing else. (v. 20.) You have on My account disregarded the world ; for you have not considered what is proper or improper in its eyes. You have set at naught the *veda* ; for you have not paused to see what is right or wrong. And you have abandoned your own ; for you have sundered your attachment to them. You, I did not leave, but stood by your side unperceived, and heard your loving lamentations. My object was that

your thought on Me should remain unbroken. Do not therefore, dear ladies, blame your Dearest. (v. 21.) I am unable to make a proper return for your good deeds—you who have cut asunder the strong chain of home and have come to Me only for Myself. I cannot requite it even though I spend the life of a *deva* on that work. Hence, our good deeds must be content with being their own reward. (v. 22.)

82. During these nights *Sri Krishna* and the *gopis* danced a dance known as *rāsa*. The *gopis* formed themselves into a circle, and *Sri Krishna* was between every two of them, taking as many forms as there were *gopis*, and passed His arm round each one's neck. Each *gopi* thought that He was only by her side. In this manner they danced. (Ch. XXXIII. v. 2 and 3.) The sounds from their bracelets, and from the *nūpuras* on their feet mingled together, while in the sky the divine drums were beaten; showers of flowers fell down; the *gandharvas* and their wives sang *Sri Krishna*'s praises; for the sky was full of cars of the *devas* and their wives, so eager to see the sight. (v. 4 to 6.) *Sri Krishna* shone in the midst of the *gopis*, like a blue gem set in gold. (v. 7.) Their feet moved quickly to and fro; their arms were thrown here and there; smiles played on their eye-brows; their waists, thin as they were, appeared likely to break; their breasts, and their upper cloths shook; their ear-rings rolled on their cheeks; drops of sweat fell down from their faces; their hair tied up into a knot got loose together with the ornament that passed round their waist; and they sang *Sri Krishna*'s deeds. They looked like flashes of

lightning in the midst of blue clouds. (v. 8.) A *gopi* sang with Him various tunes, differentiating one from another; and He was pleased, and said 'well-done!' (v. 10.) Another, tired with the dance, seized His shoulder with her hand, the bracelets on her arm and the *mallikā* flower on her head being loosened. (v. 11.) A third kissed His hand laid on her shoulder, the hand decorated with sandal paste and emitting the fragrance of the *utpalā* flower. (v. 12.) A fourth placed against His cheek her own cheek, which reflected the lustre of her dancing ear-rings, and received betel leaf from His mouth. (v. 13.) Still another, dancing and singing, took His hand and placed it on her breasts. (v. 14.) The other *gopis* too danced with His arms round their necks, and were happy. When they were tired, *Śrī Krishna* wiped the sweat from off their faces with His own hand. (v. 21.) In this manner by the *rāsa* dance, and by sports in the forest and in water, they spent all the moon-lit nights in the two months following the rainy season. (v. 25.) When the dawn approached, they went home with *Śrī Krishna's* permission, but with reluctance; for they loved Him and were unwilling to part. (v. 39.) Their husbands imagined that their wives had been by their side, and were not jealous of *Śrī Krishna*, having been deluded by His *māyā*. (v. 38.) In the day while *Śrī Krishna* was in the forest, their minds went after Him, and they passed the time with difficulty, singing His deeds and sports. They also described the effect of His music in v. 2 to 25 of Ch. XXXV. This is somewhat similar

to the description given in para 71. For the benefit of those that wish to read it a translation is given in Appendix IV.

83. At the close of the description of the dealings of *Sri Krishṇa* with the *gopis* we should notice the doubt entertained by *Parikshit* on this subject and *Suka*'s reply. The king said " *Bhagavān* the lord of the universe came down in order to establish *dharma*, and to destroy its reverse. (Ch. XXXIII, v. 27.) He has established certain bounds within which men should act; He teaches them to others and supports them. How did He transgress those bounds by coquetting with others' wives? (v. 28.) He had everything that one could desire. Why did He then do what everyone will condemn? What was His intention? Be pleased to solve this doubt of mine." (v. 29.) *Suka* replied "Transgression of the bounds set by the *veda* has been seen in the case of *Īśvaras*, (those that control) and they have acted without consideration; but as they are personages of great *tejas* (power), they are not in any way polluted, as fire that burns all things is in no way affected by any impure thing among them. (v. 30.) One that is controlled should not even in thought follow their example at any time; if he does so from ignorance, he will perish. *Rudra* drank in the poison that came out of the ocean, when it was churned. How can others imitate him in this respect? (v. 31.) What *Īśvaras* teach should be accepted as based upon proper authority; their example is authority

only in certain cases. A wise man should therefore do that which is in accordance with their teaching. (v. 32.) *Īśvaras* have nothing to gain by doing what is considered to be good ; they do not lose by doing what is the reverse ; for they do not confound themselves with their bodies, as persons under the influence of *karma* do.<sup>1</sup> (v. 33.) How can one that controls all beings—beasts, men and *devas*, be connected with actions that are good or bad from the point of view of one that is controlled ? (v. 34.) Great sages that are satisfied with the dust of the lotus-like feet of *Bhagavān* have, by the merit of their *yoga* (meditation), shaken off all bondage of *karma* and act as they please. If even these are not bound, how can *Bhagavān*, who takes up a form of His own will, be bound ? (v. 35.) He controls all beings and not only *gopis* and their husbands, as their inner Ruler. His appearance in human form is for mere amusement. (v. 36.) He does so for blessing all beings and does such actions in sport, by hearing which, one will ever think of Him.” (v. 37.)

84. We have now seen how during the last period of His stay in the *vraja* *Śrī Krishna* performed the first two objects of an *avatāra*. He did not neglect the third object—the establishment of *dharma*. When the *brāhmaṇas'* wives went to Him (paragraph 69),

<sup>1</sup> The bounds set by the *sāstra* are for those that are bound by *karma*; but an *Īśvara* who is not so bound need not observe them.

He advised them to go back to their husbands, and taught that they could attain their goal by ever thinking of Him. This is the teaching which He subsequently gave to *Arjuna* and *Uddhava*. He repeated the teaching to the *gopis* also, but they would not go. Seeing how they loved Him, He had not the heart to send them away, but took this occasion to show people how they should love Him. To us, weak mortals, engrossed in family pleasures, and thinking only of wife or husband, children and home, the example of the *gopis* is inspiring. For the sake of *Śri Krishna* they abandoned their husbands, children, and home, and when He asked them to go back, they refused, saying that their feet would not carry them home, and that they could not stand the company of any one else. They illustrated *Śri Krishna's* teaching in chapter VII, verses 17 to 19 of the *Bhagavad-Gītā*, that He should be loved for Himself, and proved how strong that love can be. We realise the strength of their attachment to *Śri Krishna* by noting how happy they were in His company and how miserable they were when He was away. By appreciating this realisation, we shall be in a fair way to entertain similarly strong feeling for *Śri Krishna*. He taught *Arjuna* that one should fix his mind only on Him, and we learn how this should be done from the example of the *gopis*. Finally, by knowing how much He loved the *gopis* in return, we take courage that even we, can secure His love. When this is done, what is there that we cannot attain ?

The sage Śuka therefore concluded the five chapters (Ch. XXIX to XXXIII) describing Śrī Krishna's dealings with the *gopis* with these words "One, that with fervour describes or hears the sports of *Vishṇu* with the women of the *vraja*, attains love for Him, and quickly, and easily overcomes the sexual passion. (v. 40.)

85. As Śrī Krishna had now to depart for *Mathurā*, we may examine what time He spent in the *vraja* and what He did in each year of age. When *Akrūra* saw Him, being sent by *Kamsa* to take Him to *Mathurā*, He was *kīṣora*, i.e., between the tenth and the sixteenth years of age. (Ch. XXXVIII, v. 29.) We may therefore assume that He left the *vraja* after the tenth year was completed. His first deed—the drinking in of *Pūtana*'s *prāṇa*—took place before He opened His eyes as a baby; the second, the breaking of the cart, when He was three months old; and the third, the overcoming of the whirlwind *asura*, when He just completed His first year. (Ch. XXVI, v. 4 to 6.) It must be remembered that He was born in the rainy season (August to September). When He brought down the two *arjuna* trees, and released the two *yakshas* from their prison-house is not clear. It must be when He was able to go about and steal milk, curd and butter. We may place this incident in the third year of His age. He was placed in charge of cows and bulls when He reached *pauganda*, i.e., the period from the sixth to the tenth year of age. (Ch. XV, v. 1.) He was therefore in

charge of the calves in the fourth and fifth years of age. In the former the *asuras* in the form of the calf and the crane were killed. The release of His comrades from the serpent *asura* was in the middle of the fifth year. It was on the same day that *Brahmā* took away the boys and the calves to test *Śrī Kṛishṇa*'s power. And for a whole year He took the place of the boys and the calves, and kept the show. The boys therefore related the story of their escape from the serpent *asura* in the sixth year, while it had taken place in His *kaumāra*. (Ch. XIV, v. 59.) The events of the third period occurred generally in the summer months. In the first summer after the completion of the fifth year, *Dhenuka*, the ass, was killed; the serpent *Kāliya* was driven from his retreat in the *Jumna*; and the forest-fire was put out. During the next summer—*i.e.*, the seventh year, *Pralamba* was killed and the forest-fire was put out a second time. During the third summer, *i.e.*, in the eighth year, the wives of the *brāhmaṇas* were received and sent away. In the dewy season preceding it, *Śrī Kṛishṇa* sported with the girls of the *vraja*, while they were at their bath. It was before the completion of the eighth year that *Indra* was humiliated and the *Govardhana* hill held up. For reference is made to this incident by the cowherds, and *Śrī Kṛishṇa* is referred to as a boy of seven years of age. (Ch. XXVI, v. 3.) The torrential rain from which the *vraja* was protected is described as having been untimely, and the incident must therefore have occurred in the summer months after *Śrī Kṛishṇa*'s

meeting the *brāhmaṇas'* wives. His dealings with the *gopis* were in the moon-lit nights of the two months following the rainy season and known as *sarat*. Whether the *sarat* of both the ninth and tenth years was so employed is not stated. As *Śrī Krishna's* object, as He Himself stated (Ch. XXXII, v. 20) was that the *gopis* should continue ever to think of Him, it was sufficient that He should play with them for one season only. We may place this incident therefore in the tenth year. The destruction of *Sankha-chūḍa* took place on one of these nights in the tenth year, and the release of *Sudarśana* from the serpent-body in one of the dark nights of *sarat* or of some other season. The killing of *keśi* occurred on the day previous to *Śrī Krishna's* departure for *Mathurā* and therefore in the eleventh year. The remaining incidents may be placed in the ninth year—the destruction of the bull-asura and of *Vyoma*, and *Śrī Krishna's* journey to the world of *Varuṇa*.

## SECTION V

### SRI KRISHNA'S RETURN TO MATHURĀ

86. To resume the thread of the story. *Sri Krishna* apparently thought that He had finished His work at the *vraja*, and that it was time for Him to leave it for a wider world and a more extended sphere of work. The divine sage, *Nārada*, ever responsive to His will, went to *Kamsa* and told him the whole truth about *Sri Krishna*. *Kamsa* had to some extent forgotten Him, but being reminded, he became so angry with *Vasudeva*, that he took his sword to kill him. He was, however, dissuaded by *Nārada* to give up the idea, and he merely loaded him and his wife with chains. (Ch. XXXVI, v. 16 to 20.) He then made His arrangements. *Keśin* was to go to the *vraja* and kill *Rāma*, and *Sri Krishna*. (v. 20 and 21.) The residents of the town and the country were to be invited to witness wrestling matches. An amphitheatre was to be formed with seats all around, and *Nanda* with *Rāma* and *Sri Krishna* was to be invited. The elephant, *kuvalayāpiḍa* was to be stationed at the entrance to the theatre, with a stout club in its trunk, and the boys were to be smitten or crushed to death. If they escaped this

fate, they were to be invited by the wrestlers *Chānūra* and *Mushtika* and killed. A sacrifice was also to be celebrated in honour of *Rudra* and goats were to be killed. (v. 24 to 26.) Having made these dispositions, *Kamsa* sent for *Akrūra* and persuaded him to go to the *vraja* and bring the two boys to *Mathurā*. He said " You should do an act of friendship for me with love. There is no other among the *bhojas* and *vrishnis* so well disposed towards me as you are. (v. 28.) Good man ! I therefore resort to you as the means of doing this important work, as *Indra* with the help of *Vishṇu* attained his end. (v. 29.) Go to the *vraja* of *Nanda* ; the sons of *Vasudeva* reside therein ; with this car bring them here. Do not delay. (v. 30.) It has been arranged by the *devas* relying on the support of *Vaikuntha* (*Bhagavān*) that my death should come at their hands ; bring them here with *Nanda* and other cowherds with presents. (v. 31.) When they come here, I will cause them to be killed by the elephant, cruel like death. Should they escape, the wrestlers like lightning will make an end of them. (v. 32.) When they are no more, I will kill *Vasudeva* grieving over the death of his sons and also his relations among the *vrishnis*, *bhojas* and *dāśarhas*. (v. 33.) I will accord the same treatment to my father *Ugrasena*, who though old, still desires to rule, to his brother *Devaka* and others that are my enemies. (v. 34.) Friend ! this earth will then be free from all troublesome elements. *Jarāsandha* is my *guru* (father-in-law) ; *Dvivida* is my friend. *Sambara*, *Naraka* and *Bāna* are well disposed

towards me alone ; with their help I will destroy the kings, that are on the side of the *devas*, and will enjoy my kingdom. (v. 35 and 36.) Knowing this, bring *Rāma* and *Krishṇa* here on the pretext of witnessing the sacrifice and the beauty of the city of the *yādavas*." (v. 37.) *Akrūra* replied

Oh King ! your desire to remove the cause of your danger is proper enough ; but it is *Daivam* (*Bhagavān*) that gives the fruits of one's efforts ; one should therefore preserve the same mind in success and failure. (v. 38.) Men make great efforts to attain their desires, though they are obstructed by *Daivam* ; if they succeed, they are overjoyed ; if they fail, they are greatly depressed. Nevertheless I will carry out your order. (v. 39.)

87. *Kamsa*'s proposal to kill his nephews provoked a question from *Mahāmāṭra* the elephant driver as to its propriety. *Kamsa* explained that they were not his nephews, and that *Ugrasena* was not his father. One day, as his mother was walking in the garden attached to the palace, thinking of her husband, (for she had just bathed after the menses), a *gandharva* named *Dramila*, who happened to go in the air and who was capable of reading men's thoughts, was smitten with love and approached her in the garb of her husband *Ugrasena*. She had sexual intercourse with him but discovered by some signs that he was not her husband. She was very angry for having been so polluted. The *gandharva*'s efforts to appease her became fruitless. She cursed his future son in these words "Your son will be cruel, will act without forethought and will have no mercy." The *gandharva* then said "If this be so, he will be the

enemy of your own relations." With these words he disappeared for fear of being cursed by her. *Kamsa* related this story to his ministers as having been narrated to him by *Nārada* (v. 1 to 32 under v. 24.)

88. *Nārada* then went to *Śrī Krishna* at the *vraja* and addressed Him as follows (Ch. XXXVII, v. 9) "Krishna ! Krishna ! whose greatness cannot be measured ; the possessor of abnormal powers ; the ruler of the worlds ; *Vāsudeva*, the abode of all ; the lord of the *sātvatas* (v. 10) ; lord ! You are the inner ruler of all beings ; You are one though appearing as many, as fire though one appears as many with reference to the fuel which it burns. You are in the heart of all ; but remain unperceived ; You perceive all that they think and do ; great *Purusha* (being) and ruler of all ! (v. 11.) You are Your own support with Your own will ; You first created the products of matter from Your *prakṛiti* ; with them You created the universe ; You sustain it and You destroy it ; Your will is never frustrated. (v. 12.) You have come down for the destruction of the *asuras*, *pramathas* and *rākshasas* who are a burden to the earth, and for the guarding of the bounds set by Yourself. (v. 13.) The *asura*<sup>1</sup> in the form of a horse has been happily killed by You in sport. His

<sup>1</sup> The appearance of *Nārada* at the *vraja* was after the destruction of the *asura* *Kesin*. The same evening *Akrūra* arrived at the *vraja* and took *Śrī Krishna* to *Mathurā* next morning. On the day after that *Kamsa* was killed.

neighing frightened the *devas* so much that they abandoned the heaven world. (v. 14.) I foresee that on the day after this *Chāñūra*, *Mushtika* and other wrestlers, the elephant, and *Kamsa* are killed. (v. 15.) I see also the death of *Panchajana*, the *Yavana*, *Mura*, and *Naraka*; the bringing of the *pārijāta* tree from the heaven world and the humiliation of *Indra*. (v. 16.) Lord of the world! I see Your marriage to the daughters of brave men, to be won on a trial of prowess; and release *Nṛiga* from his curse. (v. 17.) I see Your acceptance with Your wife of the gem known as *syamantaka*; and the giving back to the *brāhmaṇa* of his dead son, bringing him from Your own world. (v. 18.) I see the destruction of *Paundraka*; the burning of the city *Kāśī*; the death of *Dantavaktra* and the killing of *Siṣupāla* at the *rājasūya* sacrifice. (v. 19.) I see also other brave things which You will do, residing at *Dvārakā*, and which will be sung by poets. (v. 20.) I see the destruction of *akshauhinis* of armies by You, in the form of time acting as *Arjuna*'s charioteer. (v. 21.) I prostrate before You *Bhagavān* who are pure *jñāna* (consciousness), who enjoy Your own *svarūpa*, who have obtained every object of desire, whose desire is never frustrated, and who by Your *tejas* (power) have ever been free from the effects produced by matter. (v. 22.) I prostrate before You, ruler of all! who depend upon Yourself, You by Your own will have created the elements and with them all products of matter appearing in the world; who have assumed a human form for mere amusement; and who

are the chief among the *yādavas*, *vrishnis* and *sātvatas*." (v. 23.) With these words *Nārada* returned with *Sri Krishna's* permission. (v. 24.)

89. *Akrūra* loved *Sri Krishna* dearly, and did not like the errand on which he was sent ; but he was glad to have that opportunity to see his dear Lord. So he got up the car, and as he travelled, he thought only of *Sri Krishna* and reflected as follows (Ch. XXXVIII, v. 1 and 2) :

I shall this day see *Kesava*; what good deeds have I done to deserve this ? Have I done most severe penance, or given presents to proper persons ? (v. 3.) To one whose mind dwells on sense-objects, the sight of *Sri Krishna* must indeed be as unattainable, as the recitation of the *veda* to one born of a *sudra*. (v. 4.) No ; let me not despond ; the sight of *Achyuta* will surely come to me, low though I may be. Of things floating on the river of time some one ultimately reaches the bank. (v. 5.) To-day all my bad deeds will disappear, and my life will become fruitful ; for I shall fall prostrate before the lotus-like feet of my Lord, meditated on by *yogins*. (v. 6.) I am sure of this, as such a person as *Kamsa* has sent me ; and by this he has done me a very great favour. How great are His feet ! With their help men of olden times crossed the ocean of *samsāra* ; v. 7. *Brahmā*, *Rudra* and the other *devas* worship them ; *Lakshmi* is fond of them, and *yogins* think of them with love. In spite of all this, they wander in the forest along with His followers grazing cattle ; and they are placed by the *gopis* on their breasts and are dyed with the *Kunkuma* on them. (v. 8.) I shall surely see the face of *Mukunda*, with its fine cheeks and nose, with its smiling look, and eyes tinged red like the lotus flower, and surrounded by curls of hair ; for these beasts of the forest go round me with their right side towards me. (v. 9.) Shall I this day see the body of *Vishṇu*, the abode of beauty—He who has of His own will become a human being in order that the burden, under which the earth groans, may be taken down. If I do so, my

eyes will reap the reward for which they were made. (v. 10.) But is *Srī-Krishṇa* really *Vishṇu*? Does He not like ourselves act and enjoy? No; He sees matter and spirit, and does not identify Himself with either. His consciousness being ever unlimited, ignorance and the sense of separateness stand at a great distance from Him. From the *prāṇa*, the senses and the *buddhi* made with His will out of His own matter in Himself—from these, we may infer His existence in bodies; for every product must have a maker. (v. 11.) Words describing His qualities, His actions and His births will destroy all evil deeds, will give every kind of good will, give life to all beings, make them happy and purify them. On the other hand words that do not describe them are like decorations of a corpse. (v. 12.) This *Vishṇu* has now come down into the family of the *sātvatas*, in order that He may make happy those good men that observe the bounds set by Himself; and He is now in the *vraja*. The *devas* are singing His deeds. (v. 13.) To-day I shall see Him; for the day has well dawned for me. (v. 14.) When I see Him and his brother, I shall get down at once from the car, and fall prostrate before them, and also salute their comrades, the dwellers of the forest. (v. 15.) Will He place His hand on my head, when I fall down at His feet, the same hand with which He promises protection to those that, shaking with fear of the serpent of time, appeal to Him for help? (v. 16.) Oh the greatness of that hand! *Indra* and *Bali* did it worship and became the lords of the three worlds. Yet; what love has it indicated, by wiping the sweat from off the face of the *gopis* tired with their sports. (v. 17.) *Achyuta* will not regard me as an enemy, on the ground that I am a servant of *Kamsa* and have been sent by him; for He sees everything, and also sees with a pure eye the inside and outside of my mind, and knows what it does, (v. 18.) If He sees me with His loving eyes and smiles at me standing near His feet with folded hands, I shall then be quickly purified of all my impurities and shall be filled with enduring bliss without any fear of its coming to an end. (v. 19.) He will then with His large arms embrace me, His cousin, His best friend, and one that

regards Him as his only deity. At once my body will be purified, and my bondage to *karma* will be broken. (v. 20.) He will then address me 'Akrūra and tāta'; my birth will then become fruitful. One, who is not regarded with love by the great, is born in vain. Plague on his birth. (v. 21.) No one is dear to Him; nor is another hateful. He does not divide men into groups—friends, foes and neutrals. Yet He attends on those that love Him, and like the divine tree gives what is desired by those that go to him. (v. 22.) Will His brother embrace me with a smile; and taking me by the hand, take me home.? Will he render every act of hospitality, and then question me as to *Kamsa*'s doings towards his relations.? (v. 23.)

90. In this manner *Akrūra* travelled and reached the *vraja*, when the sun was setting. (Ch. XXXVIII, v. 24.) He saw Śrī *Krishna*'s foot-prints on the ground, bearing the marks of the lotus flower, *yava* and *ankuṣa*. (v. 25.)<sup>1</sup> His love for Him was stirred within him, and with tears in his eyes and his hair standing on end, he got down from the car, and rolled over the ground, saying "Oh! this is the dust of my Lord's feet." (v. 26.) The poet adds "This is the end to be sought by embodied beings, viz., to be in the same condition as *Akrūra* was, when he hears the stories of *Hari* (*Bhagavān*) or when he sees His image or His marks. He should exhibit the marks of his pleasure without a desire for being praised by others, without fear and without grief." (v. 27.) Some time was spent in this work. He then arose and getting into the car, went forward and found Śrī *Krishna* and *Rāma*

<sup>1</sup> *Yava* a kind of grain; *Ankuṣa*—the goad used by an elephant driver.

at the milking station.<sup>1</sup> (v. 28.) It is unnecessary to add that he was received with great pleasure and entertained. (Ch. XXXVIII, v. 34 to 40.) When *Akrūra* had taken his meal and was seated at ease, *Nanda* asked him "How do you do? So long as the cruel *Kamsa* lives, You must be in the condition of goats in the hands of a butcher. (v. 41.) He killed his own sister's children, not minding her piteous cries. I do not see what happiness we, his subjects, can have." (v. 42.)

91. *Akrūra* was seated on a cot and was treated with great respect by *Rāma* and *Śri Krishṇa*. He attained whatever hope he cherished on the way to the *vraja*. (Ch. XXXIX, v. 1.) The poet adds "what is it that cannot be attained, when *Bhagavān*, the abode of *Śri* is pleased? Yet one that regards Him as the highest goal does not ask any thing of Him." (v. 2.) *Śri Krishṇa* said "Tāta with pleasing appearance! Welcome to you; may you be happy. Are our cousins and relations doing well without bodily or mental ailments? Why do I put this question, when *Kamsa* lives and flourishes—*Kamsa* who, though called My maternal uncle, is a disease that injuriously affects My family. Oh how unhappy are My parents! on My account they have been imprisoned and their children have been slain. Happily the sight of My cousin has come which has been long cherished by Me. Be pleased to state the cause of your coming here." (v. 3)

<sup>1</sup> Verse 29 to 33 describe the appearance of *Rāma* and *Krishṇa*. This is omitted as it occurs in several places.

to 7.) *Akrūra* delivered his message, and *Nanda* ordered preparations to be made for going to *Mathurā* on the next day. The news, that *Akrūra* had arrived to take *Śrī Krishna* and *Rāma* away, spread in the *vraja* and filled the *gopis* with concern. (v. 8 to 13.) The faces of some of them faded with the hot breath coming from burning hearts; some turned so thin that the cloth around them, the bracelets on their wrists, and the ties of their hair were loosened; and some thought so intently of *Śrī Krishna* that all their activities were suspended, and they did not know their own bodies like those that have been liberated. Others, thinking of His touching words and loving smile, lost their consciousness. All of them thought of His pretty gait, His look, His loving smile and His pleasing deeds, and were filled with fear how they could live in separation. They gathered together in crowds, and said with tears in their eyes and with their hearts on *Śrī Krishna*. (v. 14 to 18.)

Oh Creator! You have no mercy. You bring people together by mutual love and by helpful service, and before their purpose is served, you separate them. Your action is without meaning like the actions of children. (v. 19.) You have shown us the face of *Mukunda* covered by black curls of hair, and with its fine cheeks, high nose, and captivating smile, and now you are going to take it out of our sight. Your work is by no means good. (v. 20.) You are cruel. You gave us our eyes, with which we saw in one place in *Śrī Krishna's* body all your cleverness of creation, and you are going to take them away. Is not the taking away of a gift the work of a fool? Do not say that *Akrūra* should be blamed, and not you. For you have yourself come with that name; and no one else will venture to do

this. Do not say that you take *Srī Kṛiṣṇa* away and not our eyes. For, when you take Him away, you take away our eyes as well. Are you ill-disposed towards us for having seen the end of your resources ? (v. 21.) Why should we find fault with the creator ? Let us bestow blame where it is due. We left our homes, husbands, children and our own people and sought *Srī Kṛiṣṇa's* service. But His friendship is short-lived, and He will not see us, who have been rendered miserable by His own actions. He is fond of new persons. (v. 22.) This night will end happily for the women of the city, and their desires will be realised. For, as the Lord of the *vraja* enters it, they will drink with their eyes the nectar of His smile, and of the look from the end of His eyes. (v. 23.) Do not delude yourselves with the thought that He will return in two or three days or that He will be brought back by His parents. True that He is under control, and has attachments here. But He will hear the words of the city women sweet as honey, and see their shy smiles ; and with His mind drawn to them, and being beside Himself, He will, brave though He is, be unable to leave them and come back to us. What are we compared to them—plain country women ? (v. 24.) The eyes of those on the way and of those in the city—*dūṣārhas, bhojas, andhakas, vrishnis and sātvatas*—will now find a great delight in the son of *Devakī*, the husband of *Lakshmi* and the abode of all good qualities. (v. 25.) What have we to say of this *Akrūra*? How can he be called by that name, who is so very unkind? For he is going to take our Dearest to where we cannot see Him, without consoling us, who are so miserable. (v. 26.)

*Akrūra* had by this time ascended the car with *Srī Kṛiṣṇa* and *Rāma*; and seeing them ready to start, they cried out “*Srī Kṛiṣṇa* has no soft heart; see Him seated in the car. These cowherds follow Him in haste with their carts. The old people look on

without stopping them. Even Providence is now against us." (v. 27.) They then made up their mind, and said "Let us go near and prevent *Mādhava* from going. Do you say that the old men of our families and our other relations will object? What will they do to us? We cannot give up *Śrī Krishna's* company even for half a minute. We are miserable and Providence will not help us. We are therefore prepared for anything, even death. (v. 28.) Friends! Our nights passed like an instant in His company, and how can we now spend them without Him, and bear the pain of separation? (v. 29.) How charmingly did He enter the *vraja* at the decline of day with *Rāma* and the cowherds, with a garland over His shoulders, and curls of hair on His head covered with the dust raised by the hoofs of cattle? How well did He play on the flute and make our minds flutter with His smiling looks? Without Him how can we live?" (v. 30.)

92. The *gopis* threw their shyness to the winds, and cried in a loud voice "*Govinda, Dāmodara, Mādhava!*" (Ch. XXXIX, v. 31.) Not noticing this, *Akrūra* drove the car, the sun having risen by this time. (v. 32.) *Nanda* and the cowherds followed him with their carts, taking large presents in the shape of vessels filled with milk. (v. 33.) The *gopis* followed their dear *Krishna*, and were somewhat consoled with His side-glances. They stood still, fearing that He would disapprove of their following Him. (v. 34.) *Śrī Krishna* saw how they suffered, and consoled them with the message "I will come back". (v. 35.) They stood

like pictures on a wall so long as they could see the flag on the car or the dust raised by its wheels, sending their minds after Him. (v. 36.) When He disappeared from their sight, they returned, and spent their days, singing the deeds of their Dearest. (v. 37.)

93. *Sri Krishṇa, Rāma and Akrūra* drove fast, and reached the *Jumna*. The car was parked under the shade of a cluster of trees, and they all got down. The two boys quenched their thirst with the clear water of the river, and re-entered the car. (v. Ch. XXXIX, v. 38 and 39.) *Akrūra* saw them seated on it, and then went to the river to take his midday bath. He plunged into the water, and was reciting texts of the *veda*, when he saw *Rāma* and *Krishṇa* together in the water. (v. 40 and 41.) He was surprised and asked himself. "They were in the car; how have they come here! Are they not in the car?" He raised his head out of the water and saw. He found them seated on the car as before. He again plunged to know whether his seeing them in the water was a delusion. (v. 42 and 43.) Again he saw Him in the water. He had a suspicion how these two boys could fight with trained wrestlers, and *Sri Krishṇa* wished to assure him on this point. *Akrūra* saw the thousand-hooded *Ananta*, white like the thread of the lotus plant, and looking like the hill *Kailāsa* with its peaks. On the seat formed by the serpent's coil, he saw *Sri Krishṇa* seated with all the marks pertaining to Him—blue colour, gold-coloured cloth, four arms bearing the lotus flower, the conch, *chakra* and club, the mark *sri-vatsa*, the *kaustubha* gem and the garland

*vanamāla*.<sup>1</sup> He was beautiful in every limb and was being praised by throngs of divine hosts. His attendants regarded Him as their master; *Sanaka* and the other *yogins* as *Brahma*; *Brahmā*, *Rudra* and the other *devas* as their Lord; *Marichi* and the other eight *brāhmaṇas* as *prajāpati*; and *Prahlāda*, *Nārada*, *Uparichara* and the other devotees as the highest Being. *Akrūra* was delighted, and was filled with the highest degree of love. He praised Him in faltering words, his eyes wet with tears of love, and his hair standing on end. He fell prostrate before Him folding his hands and began to speak slowly. (The praise is contained in chapter XL, v. 44 to end) and appears in Appendix I. *Śri Krishna* then withdrew His form from the water like an actor withdrawing himself from the stage. (Ch. XLI, v. 1.) *Akrūra* then got out of the water, and finishing his bath, returned to the car, wondering at the scene which he had witnessed. (v. 2.) *Śri Krishna* enquired "What wonderful thing have you seen here, and was it on earth, in the sky or in water? You appear to have seen some such thing". (v. 3.) *Akrūra* replied "Whatever is wonderful on earth, in the sky or in water is all found in You, who ensoul the whole world. What is it that has not been seen by me, who have seen You? What is it that is seen by one who does not see you? There is nothing wonderful here without

<sup>1</sup> A detailed description of the appearance of *Śri Krishna* is given in the original and has been omitted to save repetition.

You." (v. 4 and 5.) With these words he drove the car and reached *Mathurā* towards the close of the day. (v. 6.) Those that met them on the way saw the sons of *Vasudeva*, and could not take their eyes off ; so pleased were they. (v. 7.) *Nanda* and his followers had preceded them and getting down in the gardens outside the town, they awaited their coming. (v. 8.) On reaching them, *Srī Kṛishṇa* took *Akrūra* by the hand and said with a smile "Do you enter the town with the car, and go home. We shall stay here for the night, and shall see the town tomorrow morning." (v. 9 and 10.) *Akrūra* replied that he would not enter the town without them and added "Do not leave me, Lord, who love You ; for You are fond of those that love You. (v. 11.) Come, let us go with Your brother, and with *Nanda* and his followers. (v. 12.) Make Yourself the master of my house, and purify it with the dust of Your feet—the house of householders like me. Great is the merit of that dust. With the water washing away that dust, ancestors (*pitrīs*), fires and *devas* are pleased. (v. 13.) *Bali* washed Your feet and became great, got a good name, and attained not only unequalled lordship, but also the goal reached by those that love You for Yourself. (v. 14.) The water washing Your feet purifies the three worlds ; *Rudra* received it on his head ; and the sons of *Sagara* attained heaven with it." (v. 15.) He then addressed Him by His many names, and fell prostrate before Him. (v. 16.) *Srī Kṛishṇa* replied "I will go to your home with

My brother; but first I must kill the enemy of the *yādavas*, and then satisfy friends." (v. 17.) *Akrūra* went away with a sad mind; and reporting the success of his errand to *Kamsa*, returned home. (v. 18.)

## SECTION VI

### SRI KRISHNA'S DOINGS AT MATHURA

94. *Sri Krishna* wished to see the city, and entered it in the evening with His brother and cowherds of His age. (Ch. XLI, v. 19.) All round the city was a moat, which made it inaccessible ; and it was surrounded on all sides by parks and pretty gardens. The entrance-gate into the city was high, fashioned out of white marble, and the doors were large, and made of gold. The crossings of the roads, the houses of the rich and the gardens attached to them were all of gold. The city was full of the noises made by the doves and peacocks perched on the wood-work supporting the outside verandahs, and in the holes of windows. The streets and markets had been watered, and flowers, tender leaf-shoots, and rice fried and unfried had been scattered over them. On each side of the doors of houses were tied plantain and arecanut trees with branches of fruit hanging from them ; there were vessels filled with water, with silk-pieces round their neck, and with tender leaves at the top ; there were rows of lamps on the edges of pials, garlands of flowers were hung from the eaves,

and flags were flying from the roofs. The city wore a joyous appearance. (v. 20 to 23.)

95. As *Śrī Kṛishṇa*, *Rāma* and their companions passed along the main street, the city women anxious to see them, went up the tops of their houses in great haste. (Ch. XLI, v. 24.) Some wore their cloths and ornaments topsy-turvy ; some forgot one out of ornaments worn in pair, and it thus happened that one had the ear-ring on one ear only ; another had put on *nūpura* on one foot only, and a third had put pigment on one eye only. Some left the food which they were taking ; some had anointed themselves with oil, and had no time to bathe ; others had been sleeping and got up on hearing the noise in the street ; and still others had been feeding their children, whom they abandoned. In this manner they hurried forward. (v. 25 and 26.) *Śrī Kṛishṇa* drew their minds towards Himself by His pretty deeds, His smiles and His looks ; by His gait, which resembled the gait of a mad elephant, and by His beautiful person, He filled them with delight. (v. 27.) They had often heard of Him before, and their minds had gone after Him. They now saw Him and embracing Him, as He appeared within them through their eyes, they became extremely happy. (v. 28.) From the tops of houses they threw down showers of flowers upon *Rāma* and *Śrī Kṛishṇa*. (v. 29.) The twice-born castes received them here and there with joy, taking in their hands vessels full of water, garlands of flowers, sandal paste, rice grains dyed with turmeric and mixed with

curd, and other presents. (v. 30.) They all said "Oh ! What great penance have the *gopis* done to be able to see *Rāma* and *Krishna* so often ?" (v. 31.)

96. *Sri Krishna* had now some adventures. He first saw one who washed the king's cloths, and who came on with his attendants carrying boxes of newly-washed cloths. He said "Friend ! Give us cloths suitable to us ; we are respectable people. If you do so, you will surely reach the highest good." (Ch. XLI, v. 32 and 33.) He was in every way full ; and He begged in order that He might bless. But the washerman was the king's servant and was much intoxicated. He therefore replied angrily and in disdain. (v. 34.) "Did You ever wear only this kind of cloth, when You wandered over hills and in forests ? Fools ! You desire what is the king's. Get away quickly, if You wish to live ; do not be so greedy. The king's servants will bind You and beat You, and take away from You, wicked fellows ! what You now have." (v. 35 and 36.) *Sri Krishna* became angry at these words; and with the tip of His finger, He sundered the washerman's head from off his body. At once his attendants threw down their boxes, and fled in all directions. *Sri Krishna* and *Rāma* helped themselves to the cloths which pleased them, and handed over the remainder to the cowherds and a portion was left on the ground. (v. 37 to 39.) Then He met a weaver, who with pleasure decorated them suitably with silk pieces of various colours. They then appeared like two young elephants decorated on a festive occasion.

He was pleased with him, and gave him after death the same form as His own, and while he lived he was to enjoy the highest wealth, strength, power, and healthy organs, and was to be able ever to think of Him. (v. 40 to 42.)

97. He then went to the house of *Sudāman*, a maker of garlands, who at once rose and fell prostrate before Him and *Rāma*. He gave them seats and doing the usual *pūja*, said (Ch. XLI, v. 43 and 44) "My birth has become fruitful; Lord! my family has been purified. The *pitrīs* and *rishis* are pleased with me; for You have come here. (v. 45.) You are the highest cause of all this world, and have come down here in order that it may become perfect and be happy. (v. 46.) You are not partial to some, but look upon all alike; for You are the soul of the world, and its friend. You are therefore the same to all beings; but You love those that love You. (v. 47.) Command Your servant; what may I do for You? It will be an act of grace for You to issue a command." (v. 48.) He then saw what *Śrī Krishna* wished, and gave them garlands made of fine and fragrant flowers. *Śrī Krishna* pleased with his love, asked him what he wished to have. He asked for unshaken love for Him, the soul of all, friendship towards His devotees, and utmost mercy to all beings. (v. 49 to 51.) *Śrī Krishna* gave him these and also wealth, continuance of his family, strength, long life, fame, and beauty of person. (v. 52.)

98. Next, *Śrī Krishna* saw a woman carrying sandal paste in a vessel. She was young and

had a pretty face, but was crooked in form. He said smiling, "Who are you, Lady with fine thighs! For whom is this sandal paste? Tell us. Give me and my brother the best sandal paste; and it will quickly lead to your good." (Ch. XLII, v. 1 and 2.) She replied "I am a servant, beautiful person, approved and employed by *Kamsa* in preparing sandal paste, and my name is *Trivakra*. This paste has been made by me, and is very pleasing to the king. Who deserves it other than You" (v. 3.) Seeing the beauty of His person, the softness of His limbs, His smile, and looks, and hearing His words, she was beside herself. She gave them the sandal paste. (v. 4.) *Sri Krishna* resolved to make her straight, as if to show the world how fruitful His sight is. He pressed the toes of her feet with His feet, and placed two fingers of His hand under her chin, and raised her body. The touch by *Sri Krishna* made her straight at once, and she became the prettiest of women. (v. 6 to 8.) Her heart was filled with love, and drawing the end of His upper cloth and smiling, she said "Come, brave Sir, Let us go home; I am not willing to leave You here, My mind has been agitated by You; Be pleased to favour me, best of men." (v. 9 and 10.) *Rāma* was looking on; *Sri Krishna* looked at the faces of His comrades, and smiling, replied "Woman with pretty eye-brows! I shall go to your house, which will remove sexual excitement from men's minds, when I shall have finished My business. To us, travellers, without a home (or wife) you are the highest

goal." He dismissed her with sweet words and went on. (v. 11 to 13.)

99. *Sri Krishna* then made enquiries of the city people and found the place where a large bow was kept. He entered the hall, and saw a bow wonderful like *Indra*'s bow, guarded and worshipped by many persons. (Ch. XLII, v. 15.) He took it up in spite of the protests of the guards ; and raising it with His left hand, He quickly strung it and drew it with such force that it broke in the middle. The work was done with the same ease as a mad elephant breaks a piece of sugarcane. (v. 16 and 17.) The noise made by the breaking of the bow filled the sky and all the directions, and *Kamsa* too heard it and shook with fear. (v. 18.) The guards were enraged at this, and desirous of seizing Him, they surrounded Him, saying "Seize Him and bind Him." *Sri Krishna* and *Rāma* took up the broken pieces of the bow, and made an end of them all. (v. 19 and 20.) They also killed a force sent by *Kamsa*, and, coming out of the hall, they wandered over the city, seeing its abundance of wealth. (v. 21.) By this time the sun had set, and they returned to their resting place outside the city. They washed their feet, took their night meal of rice and milk, and slept soundly. They know what *Kamsa* intended, but that did not in the least disturb them. (v. 23 and 25.)

100. How did *Kamsa* fare in the meantime ? He heard about the breaking of the bow, and the killing of the guards and of the force sent by him, and learnt also that it was mere sport to *Rāma* and *Sri Krishna*. He

was filled with fear, and could not sleep that night. He saw many bad omens, and also death's attendants. (Ch. XLII, v. 26 and 27.) He could not see his own head in the reflection of his body in water ; he saw two moons, while there was only one.. Other omens were the perception of holes in the reflection of his body ; the non-hearing of the sound of *prāṇa* ;<sup>1</sup> the seeing of gold in trees ; and the non-perception of his foot-prints on dusty ground. These were the omens seen during the waking state. (v. 28 and 29.) In dream he saw that he was embraced by the dead ; that he travelled on an ass ; that he ate for his meal the stalk of the lotus ; that he wore a garland of a red flower ; that he was anointed with oil ; and that he had no clothing around him. These omens and others like them frightened *Kamsa* with fear of death. (v. 30 and 31.)

101. When morning came, *Kamsa* got the amphitheatre ready. His attendants decorated the place ; garlands and flags were hung all around ; the residents of the city and of the country-side took their seats together with *brahmaṇas* and *kshattriyas* ; kings took their places round the throne, and *Kamsa* came in with his ministers and took his seat ; but his mind was by no means at ease. (Ch. XLII, v. 32 to 35.) The drums were beaten ; musical instruments were sounded ; and above them was heard the beating of time with the wrestlers' hands. The wrestlers stood in the theatre,

<sup>1</sup> The sound heard when the ears are closed with the fingers.

well-dressed and proud. There was their tutor, and also *Chāṇūra, Muṣṭika, Kūṭa, Śala and Tosala*. *Nanda* and his followers offered their presents and seated themselves in a corner. (v. 36 to 38.)

102. *Rama* and *Srī Krishṇa* heard the sound of the drums, and went thither to witness the sight. They approached the entrance and found the elephant *kuvalayāpiḍa* stationed in it, barring the way. (Ch. XLIII, v. 1 and 2.) *Srī Krishṇa* tied His cloth round His waist, and the curls of hair on His head, and said to the driver "Give us the way ; take the animal away ; do not delay ; if you do, I will send you with the elephant to the abode of *Yama* (God of death). (v. 3 and 4.) This threat enraged the driver, who spurred the elephant on towards *Srī Krishṇa*. It seized Him with its proboscis ; but He slipped away from it, and giving blows on its legs, hid Himself underneath. (v. 5 and 6.) It became enraged at the blows and at His disappearance. Guided by the sense of smell, it felt with the proboscis, and seized Him again ; but He forcibly shook Himself free. (v. 7.) He seized it by the tail, and drew it on twenty-five bow-lengths, as a kite draws a serpent. It was mere sport to Him. If the elephant turned to the left to seize Him, He would go to the right ; and if it turned to the right, He would run to the left. In this manner He moved to and fro with it, like a boy holding the tail of a calf. (v. 8 and 9.) He then appeared before it, and gave it a blow with the hand. Having done this, He ran here and there as if He could be caught at every step, and

made the animal stumble and fall down. It rose at once, and thinking *Sri Krishna* to be down hit with its tusks ; but instead of hurting Him, it only struck on the ground. (v. 10 to 11.) It was much enraged at the failure of its efforts, and being goaded by the driver, it ran towards *Sri Krishna*, who seized it with His hand, and made it fall down on the ground. Holding it by His foot, like a lion, He drew out the tusk and with it, He killed both the elephant and its driver. (v. 12 to 14.) He then entered the theatre, with one tusk in His hand, and with the other on His shoulder. There were drops of sweat on His lotus-like face, and spots of blood all over His body. *Rāma* was with Him and a small band of cowherds. (v. 15 and 16.) *Sri Krishna* appeared differently in the eyes of different persons. To the wrestlers He was a thunderbolt ; to ordinary men He was the best of men ; to women He was cupid in a visible form ; to the shepherds He was a relation ; to the wicked kings of the earth He was a controller ; to His parents He was a baby ; to *Kamsa* the lord of the *bhojas* He was death ; to foolish men He was a mere human being ; to *yogins* He was the highest *tatva* ; to the *vrishṇis* He was the highest *devatā*. (v. 17.)

103. *Kamsa* saw *Sri Krishna* and *Rāma*, and knew that the elephant had been killed. He was naturally of a strong mind ; but this made him shake with fear. (Ch. XLIII, v. 18.) Those that were seated round the theatre, looked at their faces in delight with eyes fully opened, and felt no satiety. They looked as if they would drink in with their eyes, lick them

in with their lips, smell them with their noses, and embrace them with their arms. (v. 20 and 21.) They spoke to one another, just as they saw them or had heard about them “They are parts of *Nārāyaṇa*, who have come down here into the house of *Vasudeva*. This one (referring to *Śrī Krishna*) was born of *Devakī*, and was carried to the *vraja*. He lived there these years unknown and grew up in *Nanda*'s house. (v. 22 to 24.) By Him were killed *Pūtanā* and the *asura* in the form of the whirl-wind. The two *arjuna* trees were brought down by Him, and *Dhenuka*, *Kesīn*, and others like them were killed. (v. 25.) By the same, cows and cowherds were saved from the forest fire; the serpent *Kaliya* was subdued, and *Indra* was humiliated. (v. 26.) He bore the hill with one hand for seven days, and the *vraja* was protected from rain, wind and lightning. (v. 27.) The *gopis* ever see with delight His face with its smile and looks, and reach the end of all their sufferings.” (v. 28.) They added “By Him this *yadu*'s family will become very famous, and will attain wealth, and greatness, being guarded by Him. (v. 29.) This is His elder brother; His name is *Rāmā*, and he killed *Pralamba*, and the *asuras* in the form of the calf, the bull and the crane and others.” (v. 30.)

104. While the people around were speaking in this manner, *Chāṇūra* addressed *Śrī Krishna* and *Rāma*, (Ch. XLIII, v. 31.) and said “Son of *Nanda*! *Rāma*! The king has heard that you are clever in wrestling, and that you are well-regarded for bravery. He desires to see your skill, and has sent for you. (v. 32.) If his

subjects will do his pleasure, they will be happy ; otherwise, they will suffer. Let us therefore do his pleasure. All beings will be pleased with us, when the king is pleased ; for the king is full of them." (v. 33 and 35.) *Srī Kṛishṇa* replied with humility "We forest-dwellers are the subjects of the king of the *Bhojas*, and will ever do his pleasure. To be permitted to do so is indeed a favour. But we are boys, and let us play with persons of equal strength. The wrestling match will then be a fair one, and no injustice will touch those that control this theatre." (v. 36 to 38.) *Chāṇūra* replied "You are neither a child nor a boy ; for You have as if in sport killed the elephant, which possessed the strength of a thousand ordinary elephants. And *Rāma* is the strongest of the strong. You should therefore fight with strong men ; and there will be no unfairness in it. Do You play with me, and *Muṣṭika* will play with *Rāma*." (v. 39 and 40.)

105. A fight of this kind was not unwelcome to *Srī Kṛishṇa*, and He therefore approached *Chāṇūra* while *Rāma* joined hands with *Muṣṭika*. (Ch. XLIV, v. 1.) The fight went on in the usual manner, each trying to win, and they tortured their own bodies in all possible ways. (v. 2 to 5.) The women-folk among the bystanders regarded it as an unequal fight, and with pity in their hearts, they spoke to one another thus (v. 6) :

(One)—"This is a very unfair doing on the part of those that control this theatre ; for they have allowed for the king's amusement a fight between boys on one side and strong men on the other. (v. 7.) Where are trained wrestlers, whose every limb is as strong as the weapon

*vajra*, and who may be regarded as two hills ; and where are these boys with very soft limbs, who have not yet attained their youth ? To be sure, *adharma* will seize this assembly ; and where *adharma* raises its head, one should never stay.” (v. 8 and 9.) (Another woman)—“A wise man should never enter an assembly, remembering the sins which he may be led to commit. If he sees an injustice, he must at once protest ; but if he does not, he commits sin ; so also those that speak otherwise or hold their tongue, saying I do not know.” (v. 10.) (A third)—“See the face of *Krishna* running round His opponent ; it is full of drops of sweat like a lotus-bud studded with drops of water.” (v. 11.) (A fourth)—“Do you not see the face of *Rāma*, with slightly red eyes, full of anger towards *Muṣṭika* ; how pretty it looks with the excitement of a laugh ?” (v. 12.) (Others)—“Plague on this theatre, where *Śrī Krishna* is not well treated. He is not a human being, though He wears that body ; He is an eternal Being, whose feet are worshipped by such high personages as *Rudra* and *Lakshmi*. How blessed are the grounds of the *vraja*, on which He wandered in sport with *Rāma*, tending cattle, and playing on His flute ! (v. 13.) What penance have the *gopis* done, to drink in with their eyes the beauty of His person ! It has no equal or superior, and does not get its beauty from any ornament or decoration ; it is ever new, and is eagerly sought by fame, wealth and power as their lasting abode. (v. 14.) The women of the *vraja* are blessed indeed ! Their minds are ever on *Śrī Krishna*, and they hope by such thought to reach whatever they wish for. Whatever they do, whether they milk the cows, husk paddy, or churn curd, whether they sweep the floor, wash it or smear it with cow-dung, and whether they soothe a crying baby or rock the cradle, they sing His deeds, with love in their hearts and tears in their eyes. (v. 15.) Whether He goes from the *vraja* with His cows in the morning, or re-enters it in the evening, when they hear the sound of His flute, they hasten to the street and see His face with its pretty smile and look of love. What great merit have they done !” (v. 16.) The parents heard

these words, and worried themselves about them, without knowing their strength. (v. 18.)

106. *Sri Krishna* now made up His mind to make an end of His enemy. (Ch. XLIV, v. 17.) The blows given by Him were as hard as the fall of the *vajra*, and *Chānūra*'s body and limbs were broken, and he frequently became exhausted. Wishing to make a last effort, he sprang in the air with the swiftness of the eagle, and with his fists struck on *Sri Krishna*'s chest. But He did not flinch under the blow. He seized *Chānūra* by the hands, whirled him round in many ways, and forcibly struck him on the ground. (v. 20 to 22.) *Chānūra* fell down dead, with his ornaments, hair and garland loosened. *Mushtika* too suffered the same fate at the hands of *Rāma*. (v. 23 and 24.) *Kūta* then came forward and was killed by *Rāma* with his left fist. At the same time *Sala* and *Tosala* rushed towards *Sri Krishna*; the head of one was struck off with *Sri Krishna*'s foot, and the other was torn to two pieces. The leaders having fallen, the others fled to save their lives. (v. 26 to 28.) *Sri Krishna* called to cowherds of His own age, and both He and *Rāma* sported with them, while the musical instruments played and the *nūpura* on their feet were sounding. All the people were pleased with the deeds of *Rāma* and *Sri Krishna* and the chief among the *brāhmaṇas* called out 'well done'. *Kamsa* was the only one who was not pleased. (v. 29 and 30.)

107. *Kamsa* saw that his wrestlers were either dead or had fled; and ordering the musical instruments

to cease, he said (Ch. XLIV, v. 31) "Drive out these wicked sons of *Vasudeva* from the city; take away the wealth of the cowherds; bind the evil-minded *Nanda*; let *Vasudeva*, the worst of men, be killed; so also my father *Ugrasena* with his followers; for he is on the enemy's side." (v. 32 and 33.) Hearing these words, *Śrī Krishna* leapt lightly to *Kamsa*'s throne, high though it was. *Kamsa* quickly rose from his seat, and seized his sword and shield of leather. He then flew in the air to the right and to the left like an eagle, with sword in hand. *Śrī Krishna* seized him as a kite seizes a serpent; for His *tejas* (power) was great and could not be opposed. (v. 34 to 36.) He seized him by the hair, and forced him to fall down on the theatre, and leaping from the high throne He Himself fell upon him. He crushed him by His own weight; for though He looked like a stripling, He supported the whole world within Himself. (v. 37.) *Kamsa* was dead, and *Śrī Krishna* drew his body on the ground, like a lion drawing an elephant. The world looked on, and all people cried out 'Ha ! Ha ! (v. 38.) *Kamsa* had with terror in his mind ever seen *Śrī Krishna* before him with the *chakra* in His arm, whether he ate or drank, and whether he moved, slept or breathed; he therefore attained that form on which he had meditated. Such a goal is difficult to attain. (v. 39.) *Kamsa*'s younger brothers, eight in number, came on together to avenge their brother's death, and were killed by *Rāma* with his mace, as the lord of beasts kills sheep. (v. 40 and 41.)

The divine drums were beaten in the sky ; *Brahmā*, *Rudra* and others sent showers of flowers and praised *Sri Krishna* with joy ; and the women danced. (v. 42.)

108. The ladies of the palace now came on the scene and cried in the usual way. But one remark made by them should be noted. They said addressing the departed *Kamsa* “ You cruelly injured those that had done no wrong ; and it has led you to this condition. Who will ever be happy, if he injures others ? This (referring to *Sri Krishna*) is the cause and end of all beings and their protector. One that misbehaves towards Him can never be happy.” *Sri Krishna* comforted them, and caused the usual funeral ceremonies to be performed for the departed. (Ch. XLIV, v. 47 and 49.)

109. *Sri Krishna* now took upon Himself the ordering of all arrangements. First, He set his parents free. Both He and *Rāma* saluted them, touching their feet with their heads. The parents regarded them as the lords of this world, and did not embrace them. (Ch. XLIV, v. 50 and 51.) *Sri Krishna* did not wish that they should lose the happiness of fondling them as their children, and spread His own *māyā* over them. As for the perception of Himself in His true nature that was always available, so long as He himself was pleased ; but the happiness referred to was unattainable except on that occasion. (Ch. XLV, v. 1.) He therefore addressed them “ Mother ! Father ! and spoke affectionately.”

Father! you have ever loved us; but you have not at any time had the happiness of watching our infancy and boyhood. (v. 2 and 3.) We have been equally unfortunate; we did not live by your side or enjoy the happiness which children in the world experience by staying under the parental roof, and by being fondled by the parents. (v. 4.) We have in addition been deprived of the opportunity to serve you. The human body, living in which one attains all his desires, has been made and nourished by parents; and who can requite their love and trouble, even if he lived the full period of a hundred years? (v. 5.) If a son, being able, does not help them by his person and his possessions, he will on the other side of death be made to eat his own flesh. (v. 6.) If one, being able, does not support his old parents, a good wife, a young child, his teachers, *brāhmaṇas* and those that seek his shelter, he is in truth dead, though he breathes. (v. 7.) This is the *dharma* of a son; but we have lost this *dharma*, not having served you while you stood in daily terror of *Kamsa*, and were unable to help yourselves; and these years of ours have passed in vain. Please excuse this sin on our part. (v. 8 and 9.)

Carried away by these words, the parents took them upon their laps, and fondly embraced them. They wetted them with tears of joy; bound by the bonds of affection, they spoke not a word. So affected were they. (v. 10 and 11.)

110. Next *Sri Krishna* placed His grandfather *Ugrasena* on the throne, and said “*Mahārāja!* Command us your subjects. While I, your servant, am by your side, the *devas* will bring you presents in all humility. Why should there be any question about human kings treating you with respect?” (Ch. XLV, v. 12 to 14.) He then directed the lord of the winds to fetch the court-hall of *Indra*, known as *sudhārmā*;

and this was done, as *Indra* remembered *Śri Kṛishṇa's* power. *Śri Kṛishṇa* then sent for all His cousins and relations, who had fled from *Kamsa* in all directions. He comforted them, made them live in their own houses, and gave them enough funds to procure all that they needed. (v. 15 and 16.) There was no defect anywhere; for He could see everything. Living under the protection of *Rāma* and *Śri Kṛishṇa*, the people were at ease, attained all their desires, and were happy. (v. 17.) The citizens every day saw with delight the beautiful face of *Śri Kṛishṇa*, ever joyous, with loving smile and look. Even old men became young, full of strength, ever drinking with their senses the nectar of His lotus-like face. (v. 18 and 19.)

111. Next, *Śri Kṛishṇa* went to *Nanda* with *Rāma*, and embracing him, said "Father! Both of you brought us up and fondled us with affection. For, parents love their children more than themselves. Do not say that you have discovered our parentage. He is the father, and she is the mother, who bring up as their own a child abandoned by its parents, out of inability to protect it and bring it up. (Ch. XLV, v. 20 to 22.) Father! Return to the *vraja*. I shall stay here to make My friends happy, and will then go over to see you, who will be suffering the pain of separation." In this manner He consoled *Nanda*, and sent him and his followers away, laden with presents. (v. 23 and 24.)

112. Then the *upanayana* of *Rāma* and *Śri Kṛishṇa* was done; and they were taught the *gāyatri* and initiated into *yoga*. They were then sent to a

*guru*, named *Sāndipani*, who lived in *Avanti*; and residing with him, they learnt the sixty-four arts in as many days, together with all the *vedas*, the branches of learning subsidiary thereto, and the *upanishads*. It was sufficient to recite them but once, and they learnt them at once. They controlled themselves completely, and by their devotion to the *guru* they showed to the world how one should serve his *guru*. (Ch. XLV, v. 29 to 35.) They brought back, as the honorarium to be given to the *guru*, a son who had been drowned in the sea at the bathing ghat known as *Prabhāsa*. In doing this *Śrī Krishna* had to kill the *asura* named *Panchajana*, from whose abdomen He took out the conch, which ever afterwards He wore as one of his instruments. (v. 36 to 50.)

113. *Śrī Krishna* had now leisure to fulfil His engagements. His first care was to send a message to *Nanda*, *Yaśodā* and the *gopis*, and He selected for this task *Uddhava*, who occupied a high place among the *vrishnis*. He was also a minister, a comrade loved by Him, and a student of *Brihaspati*, and was a very intelligent person. (Ch. XLVI, v. 1.) He said :

Go to the *vraja*, console My parents, and remove with My message the pain of separation which the *gopis* suffer. (v. 3.) Their minds are fixed on Me, their *prāṇa* depends upon Me; they have on My account abandoned all worldly connections; and they regard Me alone as their dearest soul. Whoever on My account gives up the pleasures of this and of the heaven-world, those I bear on My head. (v. 4.) The women of the *vraja* ever think of Me; now that I am away, they are beside themselves with the pain of separation. (v. 5.) They support their *prāṇa*

with very great difficulty, and are relying on My return or on the message, which I may send. (v. 6.)

*Uddhava* received the message, and started for *Nanda's vrāja*. (v. 7.) He reached it as the sun set, and his car was shut out from view by the dust raised by the hoofs of cattle returning from their pastures. (v. 8.) The bulls were fighting with one another and bellowing ; the cows were running towards their calves with heavy udders ; and calves were frisking hither and thither. The sound of milking mingled with the words of the milkers, with the notes of the flutes and with the songs of the *gopis* singing the deeds of *Sri Krishna*. (v. 9 to 11.) The houses of the cowherds were decorated with lights and garlands of flowers and emitted fragrant smell. The land around was full of flowers, on which birds chirped, and the bees hummed ; and the lotus-flowers in tanks were crowded with various kinds of water-birds. (v. 12 and 13.)

114. *Nanda* received with pleasure the dear servant of *Sri Krishna*, embraced him, and showed him hospitality as if he were *Sri Krishna* Himself. When he had taken the night meal, and had recovered from the fatigue of the journey, *Nanda* enquired about the welfare of his friend *Vasudeva* and of his sons, (Ch. XLVI, v. 14 and 15) and added "Friend ! Is my comrade, the son of *Sūra*, doing well with his sons ? Happily he has been released and is surrounded by his friends. (v. 16.) Happily the wicked *Kamsa* has been killed with his followers—he who ever hated the

*yādavas*, that are worthy people, and that are ever inclined to do what is right ; he was killed by his own evil deeds. (v. 17.) Does *Krishna* think of us, His mother, friends and comrades, or of the *vraja* of which He was the lord, the *brindāvana*, or the hill, or of the cows (v. 18) ; He was the life of us all. Will He return to see His people even once ? When shall I see His face, with its fine nose, and its smiling look ? (v. 19.) How He saved us from the forest fire, from the wind and rain, from the bull and the serpent, and from dangers, equally difficult to overcome ! (v. 20.) When we recall to our minds His deeds, His playful look, His smile and His words, we become unable to do our work. (v. 21.) When we see the streams, hills and forest trodden by His feet, and the places where He played, our minds cannot think of anything else. (v. 22.) I regard *Rāma* and *Krishna* as two of the highest of the *devas*, who have come down here to do the work of the *devas* ; and this is what the sage *Garga* told me. And it has been proved true. (v. 23.) For, who can kill *Kamsa*, with the strength of ten thousand elephants, the wrestlers, and the elephant and its driver ? and this work He did with the same ease as a lion kills sheep. (v. 24.) Who can break the bow, that was as large as three palmyra trees, as lightly as an elephant breaks a stick ? And who can bear the hill *govardhana* for seven days with one hand ? (v. 25.) *Pralamba*, *Dhenuka*, *Arishṭa* (*bullasura*), the *asura* in the form of the whirlwind, the crane and other *asuras*, who had overcome the *devas* and *asuras*, were killed by him as if in

sport. (v. 26.)" *Nanda* was unable to say anything more. His eyes filled with tears, and his heart with love. (v. 27.) *Yaśodā* heard the conversation ; tears flowed from her eyes and her breasts filled with milk from love. (v. 28.) *Uddhava* was overjoyed to see such love towards his Master in *Nanda* and *Yaśodā*, and said (v. 29.)

The world will praise you most above all men ; for you have so much love for *Śrī Kṛishṇa*. He is *Nārāyaṇa*, the *guru* of all beings. (v. 30.) These *Rāma* and *Kṛishṇa*, are the cause of all the worlds both material and operative. We hear that the material cause is matter, and that the operative cause is *Īśvara* ; they are both causes. They enter into all beings and control the *ātmūs* that are in them. They are therefore the first cause. (v. 31.) *Śrī Kṛishṇa* is not like others. One that fixes his pure mind on Him for an instant, when *prāṇa* leaves his body, quickly gives up all the tendencies engendered by *karma* (action), attains infinite vision, and a form as bright as the sun, and reaches the highest goal. (v. 32.) You love Him intensely ; what work remains to be done by you ? (v. 33.) He will come here at no great distance of time, and will do the pleasure of His parents. He will do what He told you after *Kamsa*'s death. Do not be pained at the delay ; you will see Him by your side. He is in the heart of all beings as fire is within fuel. Friction brings out the fire, and love will enable you to see Him. (v. 34 to 36.) Do not be deluded with the thought that you are His dear relations, and that He should not tarry away from you. For, there is no one either dear to Him, or not dear to him, as He is without the thought "I and Mine". There are no superiors, inferiors or equals in His sight. He is the same to all. (v. 37.) He has neither father nor mother ; He has neither wife nor children ; mine and not-mine do not exist for Him ; and He has no birth, and no body. (v. 38.) He is not controlled by *karma* ; if He is born of different persons—good, bad and indifferent—it is sport to Him, and His object is the protection of the good. (v. 39.) He has

no *guna*—*satva*, *rajas* or *tamas*; He takes them, and acts, though not bound to do so, and creates, protects and destroys. (v. 40.) When the eye rolls, the earth seems to move; so when the mind acts, the *ātmā* identifying himself with it, thinks "I act". (v. 41.) *Sri Krishna* is not your son only. He is the son of all, their soul, father, mother and lord. He is what is seen and heard about; He is the past, present, and the future; He is the movable and immovable. He is the great and the small; without Him there is nothing which can be named. He alone is everything, and the highest truth. (v. 42 and 43.)

115. *Nanda* and *Uddhava* thus spent the night in conversation. At day-break the *gopis* rose, lighted their lamps, and began to churn curd, singing *Sri Krishna*'s deeds. (Ch. XLVI, v. 44.) The music of the songs mingled with the noise of the churning, filled the air. (v. 46.) When the sun rose, the *gopis* saw a golden car at the entrance to the *vraja*, and asked "To whom does this belong? (v. 47.) Has *Akrūra* come back, he who took away *Sri Krishna* from us in order to do *Kamsa*'s work? (v. 48.) What does he require of us? Does he propose to satisfy the spirit of his master with our flesh?" While they were speaking in this manner, *Uddhava* came up, having finished his morning duties. (v. 49.) They saw in him the likeness of *Sri Krishna*—long arms, eyes like newly-blown lotus flower, gold cloth, garland of lotus flowers, and earrings well-cleaned. (Ch. XLVII, v. 1.) They asked "Who is this person with a pretty smile, and a beautiful form? Whence does he come, and to whom does he belong?" Eager to know, they surrounded him. (v. 2.) They learned that He was *Sri Krishna*'s messenger, and

requesting him to be seated in a retired place, they spoke as follows (v. 3.)

We presume that your master has sent you here to console His parents. Barring them, we cannot see anything in the *vraja*, of which He will think. The tie by which one is bound to his relations is strong indeed! It is so strong that even a *yogin* finds it difficult to break. (v. 4 and 5.) Friendship to others is for some purpose or other; and till the purpose is served, friendship is feigned. This is the way of the world; the attachment of men to women, and of bees to flowers is of this kind. (v. 6.) Courtesans abandon one when he becomes poor; subjects dethrone a king, who is unable to govern; students depart from the tutor, when he has nothing more to teach; when a sacrifice has been completed, and presents have been received, those that helped the sacrificer leave him; birds run away from a tree, which no longer yields fruit; guests depart, when they have taken their meal; beasts give up a forest burnt with fire; and one, other than a husband, abandons a loving woman, when his purpose is served. (v. 7 and 8.)

In this manner the *gopis* spoke, with their mind and tongue fixed on *Sri Krishna*. They abandoned their work; they sang the deeds of their Dearest; and cried, throwing their coyness to the winds. (v. 9 and 10.)

116. One of them saw a bee flying by her side, and thinking of the time when she had been with *Sri Krishna*, imagined the bee to be a messenger sent to her by her Dearest, and sang as follows:

Bee! Friend of a cheat! Do not touch my foot; for your moustache has the *kunkuma* put on the breast of a woman. Your master's garland got it from her and you have got it from the garland. Let your master show His favour to those women; What has He to gain from us? Those in His presence-hall will laugh at Him, seeing what

kind of a messenger He has sent. (Ch. XLVII, v. 12.) Do you ask how He has harmed us ? I will tell you. He made us drink once the nectar of His under-lip, and intoxicated us, and then left us at once, as you fly away from a flower after sucking its honey. How does *Lakshmi* serve the lotus-like feet of Him who is so unsteady ? Now I see ; her mind has been carried away by His false stories. (v. 13.) Bee ! Why do you sing about the lord of the *yādavas* so much before us, who live in the forest with no homes of our own ? You may sing of Him before His friends, the *kunkuma* of whose breast has been removed by His embrace ; they will be pleased with you and will do what you wish. (v. 14.) Bee ! Do not say that He is anxious to please us. Of all the women on earth, in the sky or in the nether world, which woman is there who cannot be got at by Him, with His eye-brows bending to a smile, sweet but false ? Such a high personage as *Lakshmi* waits on the dust of His feet ; who are we compared to her ? Do not describe Him as *Uttamasloka* to us ; that expression applies to one who is merciful to the miserable, but not to one that neglects them. (v. 15.) Leave my foot ; do not place it on your head. I know you to be a messenger come from *Mukunda*, and I am also aware of your cleverness in doing your work, of your pleasing speech, and of your tact in persuasion. How can we place our faith in Him again ? We left our husbands, children and the pleasures of the heaven-world on His account, and He has abandoned us. He is fickle-minded. (v. 16.) Do we not know His previous conduct ? Like a hunter He killed *Vāli*, the king of monkeys ; He deformed *Sūrpanakhā*, who went to Him with love in her heart, being then under the control of another woman, *Sitū*, and He received the worship of *Bali*, and injured him even as a crow eats what it can get in a house and fouls it in return. Enough of His friendship ! Do not ask why we sing His deeds ; we are unable to give it up. (v. 17.) We know the ruinous effect of the story of these deeds. They are pleasing to the ear like nectar to the taste ; but if a person even once drinks one fine drop of it, the pair known as pleasure and pain is driven away ; he loses this world, quickly abandons home and family, unmindful of his

own pitiable condition, and losing all enjoyment, wanders like the birds of the air begging for food. Yet knowing its nature, we are unable to abandon it. (v. 18.) Why do we blame others? We have been fools. The she-antelopes hear the hunter's music, come out and are caught. We also believed Śrī Kṛishṇa's false speech, saw Him but once, and received the touch of the nails of His fingers. We suffer from the love kindled by that touch. Speak about something else. (v. 19.)

The bee flew away and came back a minute after. Addressing it, the *gopi* continued "Dear friend! Have you returned? Has my Dearest sent you? You deserve my respect. What do you want? say it out. How will you take us to His side? His wife, *Lakshmi* is ever on His breast, and never leaves Him. Is He now in *Mathurā*? Does He think of His parents' home, His relations, and the cowherds? Does He ever speak of us, His servants, and when will He lay upon our head His hand fragrant as the *agaru* wood." (v. 20 and 21.)

117. *Uddhava* thus saw how anxious the *gopis* were to see Śrī Kṛishṇa, Ch. XLVII, v. 22, and said "Oh! you are full of what the world seeks; and it will honour you; for you have given your mind completely to *Vāsudeva*. (v. 23.) Love for Him springs from and is nourished by gift, penance, sacrifice, meditation, recitation of the *veda*, and control of the senses, and by other means. (v. 24.) Fortunately your love for Him is very great; even sages will envy you. (v. 25.) You have abandoned your husbands, your children, your relations, your homes, and even your own bodies and love the highest Being known as *Kṛishṇa*. By this separation from Him, your love is concentrated upon

Him only. (v. 26.) The sight of you is a great favour done to me. (v. 27.) Hear the message sent by your Dearest ; it will make you happy ; I have brought the message ; for He employs me on delicate errands ". (v. 28.)

118. He then delivered the message, which ran as follows :

You are never separated from Me ; for I am in all beings (yourselves included) as their *ātmā*. As the five elements—earth, water, fire, air and ether—are found in all bodies, so am I in the *ātmās*, in their senses and in their minds, and in all material things. (Ch. XLVII, v. 29.) I create Myself in Myself, with Myself with My own will. I appear as the elements, their *gunas* and the senses ; I similarly protect and destroy. (v. 30.) The *ātmā* is consciousness ; he is pure in his nature ; he is other than the body, the senses and the mind ; the *gunas*—*satva*, *rajas* and *tamas*—do not abide in him. Why is he not then so perceived ? Because he identifies himself with the mind and regards himself as wakeful, as dreaming or as being in deep sleep. (v. 31.) We muse on the objects of sense enjoyment, as one in a dream muses on dream perceptions. But when he rises from the dream, he knows them to be unreal ; so should one, discriminating himself from the body, the senses and the mind, cease to muse on the unreal things and control both the mind and the senses. (v. 32.) He will then see Me. It is for this purpose that the *vedas*, *yoga* and *sāṅkhya* are taught, and gift, penance, control of the senses and truth-speaking are prescribed. The ways are many ; but the goal is one, as the goal of all rivers is the sea. (v. 33.) Do not say that you do not want a knowledge of the *ātmā*, that you wish to see My person and that you cannot bear separation from Me. I remain at a distance from your eyes, it is true ; but My object is that you may ever think of Me, so that your mind may be as near to Me as possible. (v. 34.) When the husband is at a distance, the wife's mind dwells on him ; it does not do so to the same extent, when he

is near and can be seen by the eye. (v. 35.) Similarly, place your mind fully on Me, and not think of anything else. If you thus think of Me at all times, you will reach Me before long. (v. 36.) You know how some of you, prevented by their husbands, stayed in the *vraja* and did not take part in the *rūsa* dance with Me, and how by dwelling on My deeds, they reached Me. (v. 37.)

119. The women of the *vraja* heard the message of their Dearest, and regaining consciousness, they said to *Uddhava* with cheerful minds (Ch. XLVII, v. 38.) "Happily the wicked *Kamsa*, who injured the *yādavas* in various ways, has been killed along with his brothers; *Achyuta* now lives happily along with his friends, who have obtained all their desires. (v. 39.) Is He being worshipped by the women of the city with their loving looks and smiles tinged with shyness? and does He give them pleasure which is our due? (v. 40.) He can distinguish the pleasure which they will give Him from the pleasure that we country women gave Him; how is it possible for Him not to be bound by their sweet words and their playful deeds? (v. 41.) Worthy man! When He sits in the midst of the city women and casual reference is made to country people, does he then think of us? (v. 42.) Does He ever think of those nights in which, He amused Himself in the *Brindāvana*, rendered pretty with the *kumuda* and *kunda* flowers and with the soft rays of the moon, and in which He danced with us, who were then dear to Him, while the *nūpuras* round our ankles sounded, and we sang His noble deeds? (v. 43.) Will He return to the *vraja* and restore us to life with the touch of His

hand, who have been burnt by the grief caused by His separation, as *Indra* sends down rain and refreshes the forest burnt by the scorching sun. (v. 44.) We are mistaken; why should He come here? His enemies have been destroyed; He has regained the kingdom; He will marry the daughters of kings; and will be surrounded by all His friends. (v. 45.) He is a great personage; He is the lord of *Sṛī*; and has everything that one can desire. What has He to gain from us, the residents of the forest, or from any others? (v. 46.) To be without desire is happiness indeed; so said the courtesan *Pingalā*. We know this; yet we are unable to give up our love for Him. (v. 47.) How can we forget the words spoken by Him—He who is praised by the best? *Sṛī* is unable to leave His body even though He does not care for her. (v. 48.) The streams, the hills and forest tracts, cows and the sound of the flute—these enjoyed by Him with *Rāma* frequently bring Him back to our minds. When we see His noble footprints how can we forget Him? (v. 49 and 50.) Our minds have been carried away by His pretty gait, fine smiles, playful looks and sweet words. How can we forget Him?" (v. 51.) Then thinking of *Śrī Kṛishṇa*, they said "Oh lord!, the lord of *Sṛī*, the lord of the *vraja*, who destroy the sufferings of those that come to You! Oh *Govinda*! lift the *vraja* from the sea of sadness into which it is now plunged." (v. 52.)

120. This message calmed their spirits; their minds reverted to the usual channels; and they abandoned the pain of separation, knowing *Śrī Kṛishṇa*

to be the most exalted Being, and at the same time to be their own soul. (Ch. XLVII v. 53.) *Uddhava* remained for a few months at the *vraja*, removing the unhappiness of the *gopis*, singing *Sri Krishna's* playful deeds, and making the whole place happy. (v. 54.) The days that he spent in the *vraja*, passed like an instant in the eyes of its residents ; for so well were they spent in recounting *Sri Krishna's* deeds. (v. 55.) *Uddhava* was so pleased with the *gopis'* love for his Master, that he fell prostrate and observed. (v. 57.) " Of all persons in the world, these alone reap the fruit of possessing a body ; for their love for *Govinda*, the Soul of all, is thus firmly rooted. Love of the same intensity is sought by those longing for liberation from *samsāra*, by those who meditate upon His figure, and by us also, who already love Him. When one loves to hear about *Ananta's* deeds, how does birth as a *brāhmaṇa* make him better ? (v. 58.) Where are these women, living away from culture, and being by nature fickle in love ; where is the intense love for *Sri Krishna* ? To be sure *Īśvara* helps those whose minds dwell on Him, ignorant though they may be. He does not look for high birth, great virtue or superior knowledge ; loving service is enough, as medicine cures all, high or low, if it is only taken with faith. (v. 59.) A favour of this sort has never been vouchsafed to *Lakshmi*, who finds pleasure only on *Īśvara's* chest, or to the women of the heaven-world with the beauty and fragrance of the lotus flower. Why should it be said that it has not been shown to others ? What is

this favour? It is that shown to the women of the *vraja*, when Śrī Kṛishṇa passed His arm round their necks during the *rāsa* dance. (v. 60.) May I become some one among the trees, bushes and creepers of *Brindāvana*; for they catch the dust of the *gopis'* feet. For, are they not superior to every one, they, who abandoned their relations, and the path of duty—a thing very difficult to achieve and come to *Mukunda*'s feet which are being sought by the *veda*? (v. 61.) The *gopis* placed upon their breasts the feet of *Bhagavān Śrī Kṛishṇa* in the *rāsa* dance and embracing them, they shook off their suffering-feet which are worshipped by *Śrī*, by *Brahmā* and others who have nothing to desire, and by great *yogins* in their minds. (v. 62.) I salute again and again the dust of the feet of the women of *Nanda*'s *vraja*, whose song of *Hari*'s stories purifies the three worlds." (v. 63.) *Uddhava* now took leave of *Nanda*, Yaśodā, the cowherds and the *gopis*, and returned to *Mathurā* laden with presents. *Nanda* and others in parting said "May the activities of our minds rest on Śrī Kṛishṇa's lotus-like feet; may our tongues repeat His names; and may our body fall prostrate before Him! (v. 66.) May our intense love rest on Śrī Kṛishṇa, if we have made gifts, and done other good deeds—we who are wandering by the will of the all-Ruler everywhere as the result of our good and bad deeds." (v. 67.) *Uddhava* reported to Śrī Kṛishṇa how intensely the residents of the *vraja* loved Him, and gave the presents to the king. (v. 68 and 69.)



121. *Sri Krishna* did not forget His other engagements. Being the *ātmā* of all, and seeing everything, He saw how *Trivakrā* suffered from love for His embrace; in order to satisfy her, He went to her house with *Uddhava*. (Ch. XLVIII, v. 1.) He sat on her fine bed and drew her to Himself who stood at a distance from shyness. ‘Drawing the fine smell from *Sri Krishna*’s feet and embracing Him, she shook off the suffering of her breasts, her chest and eyes.’ (v. 4 to 7.) The poet pities her. By giving sandal paste to the all-Ruler, who gives the bliss of release to those that ask for it, and who cannot be easily reached, she foolishly asked for the pleasure of His company and said “Lotus-eyed lord! Be pleased to stay with me for a few days and amuse Yourself. I am not willing to abandon Your company.” (v. 8 and 9.) Promising to come back, *Sri Krishna* returned home with *Uddhava*. (v. 10.)

122. Another day He paid a visit to *Akrūra* with *Rāma* and *Uddhava*. He was received with great pleasure; and after showing Him the usual marks of respect, *Akrūra* said (Ch. XLVIII, v. 12 to 16) “Happily the wicked *Kamsa* has been killed along with his brothers. Your family has been lifted from great suffering and has been made happy.” (v. 17.) (Addressing to the *Rāma* and *Krishna*) “You are the highest Beings; you are the cause of the world and you are yourselves the world. There is no one superior to you and there is nothing which is not yourselves. (v. 18.) *Brahma*! (great being) You created this

universe with matter, *ātmās* and time, that are inseparable from You, and entering into them You are perceived in many forms. This is so stated in the *veda* and was perceived by great seers like *Vāmadeva*. (v. 19.) The five elements appear as many in the products movable and immovable formed of them; similarly You have entered as the inner ruler into the universe created by Yourselves and appear as many. (v. 20.) With *satva*, *rajas* and *tamas*, the qualities of Your *śakti*,<sup>1</sup> You create, destroy and sustain; but You are not bound by those qualities or by their actions; for Your *svarūpa* is *jñāna*. What is it that can bind you? (v. 21.) Bodies and other *upādhis* (connective matter) are intended for bringing suffering or enjoyment; You have no such *upādhi*, being ever the *ātmā* of all. *Samsāra* does not therefore touch You directly.<sup>2</sup> Hence there is no bondage for You and therefore there is no need for release. The bodies in which You appear are taken by You not under the pressure of *karma* but of Your own will. Being ever in possession of fully expanded *jñāna*,

<sup>1</sup> *Sakti* means that which is inseparable from an object and which is used in doing some work. Here it refers to matter which answers this description.

<sup>2</sup> In the expression "the man-lion is white" the whiteness does not belong to the man-lion directly; for what is white is the body and not the *ātmā* within it. The quality therefore applies to him only indirectly through the body. Similarly *samsāra* affects the *ātmā* directly, but not *Bhagavān* who is his inner ruler.

You are never affected with ignorance. (v. 22.) Whenever the eternal *dharma* taught by You for the well-being of the world is injuriously affected by the vicious *adharma*s taught by *āgamas* opposed to the *veda*, then You bear bodies with *satva* only as its quality. (v. 23.) Lord ! You have now come down as the son of *Vasudeva* along with *Rāma* in order to ease the burden under which the earth is groaning in the form of *asura* kings by destroying hundreds of *akshauhinis*. You will increase the good name of this family. (v. 24.) Ruler ! *Guru* of the world ! who cannot be perceived by the senses ! my residence has become blessed indeed by Your entrance into it—You who are in the form of all *devas*, *pitrīs*, *bhūtas*, and kings and the water used in washing whose feet purifies the three worlds. (v. 25.) Which knowing man will seek refuge in one other than Yourself ? You are fond of those that love You ; You keep Your word ; You wish the welfare of all ; and You ever remember the good which they have done. You give everything that is desired by those that love You ; You even give them Yourself, which is not liable to increase or decrease. (v. 26.) *Janārdana* (destroyer of *samsāra*) ! Happily You are seen by us here—You who cannot be reached by the lords of the *devas* and great *yogins*. Quickly cut asunder the rope that binds me to sons, wife, wealth, friends, home, body and the like and binds me—rope that has been caused by Your *prakṛiti*.” (v. 27.) Being thus praised, *Bhagavān*, *Hari*, spoke to *Akrūra*, with a smile as if to delude Him. (v. 28.) “ You are our *guru*, our

uncle, and a relation that should ever be respected. We are your children to be protected and nourished by you and to be looked upon with mercy. (v. 29.) Great personages like yourself should ever be served by men that desire their own good ; men foolishly worship *devas* but they are not worthy people like yourself and they ever mind their own business. (v. 30.) Rivers known to be sacred, and *devas* in the form of earthern or stone images do not really purify, for they do so after a long time ; while *sādhus* purify by mere sight. (v. 31.) You are the best among our friends that desired to do good to us. Be pleased to go to *Hastināpura* to find out how the *pāñdavas* are doing. (v. 32.) I learn that when their father died, they were brought to the city with their mother by the king and that they now reside in it in great grief. (v. 33.) The king, the son of *Ambika*, is controlled by his wicked sons and is blind, not merely physically, but mentally also ; he does not look upon his brother's children as he does upon his own. (v. 34.) Go ; find out whether his conduct is good or the reverse. Knowing this I will do what will make my friends happy." (v. 35.) After giving this direction to *Akrūra*, Śrī Krishna returned home with *Rāma* and *Uddhava*. (v. 36.)

123. *Akrūra* went to *Hastināpura* accordingly and the usual salutations were exchanged. (Ch. XLIX, v. 1 to 3.) He remained in the place for a few months to see with his own eyes how the king behaved towards his nephews. (v. 4.) The people loved the *pāñdavas* for their power, strength, humility and good qualities

(v. 5); the king's sons could not bear to see this and injured them in many ways. They even went so far as to administer poison. All this was related to him by *Kuntī* their mother and *Vidura*. (v. 6.) *Kuntī* said "Friend ! Do my parents, brothers, sisters, nephews, the women of our family and companions recall us to their minds ? (v. 8.) Does my nephew *Srī Krishṇa*, the refuge of all, and fond of those that love Him, think of His cousins ; also *Rāma* with the lotus eye ? (v. 9.) Will *Srī Krishṇa* comfort us with His words—me who grieve in the midst of enemies, as a she-deer in the midst of wolves, and my sons who have lost their father ?" (v. 10.) Then (thinking of *Srī Krishṇa*) she said "*Krishṇa*, *Krishṇa* ! The wielder of high abnormal powers, the *ātmā* of all, and the creator of the universe ! *Govinda* ! protect me who am unhappy along with my young children—me who have taken refuge in You. (v. 11.) Your lotus-like feet should be sought by men that stand in fear of *samsāra* as dreadful as death itself ; they give release to those that ask for it. I do not see any other person to be approached for protection." (v. 12.) She then prostrated in thought before *Srī Krishṇa*, addressing Him by His many names. (v. 13.) *Akrūra* and *Vidura* comforted *Kuntī*. (v. 15.) At the close of his stay in the city *Akrūra* went to the blind king and spoke to him as follows in the midst of his friends.

Oh son of *Vichitra-vīrya* ! You increase the good name of the *Kurus*; owing to the death of your brother *Pāṇḍu*, you occupied the throne. (v. 17.) If you govern

the country righteously, please the people with your good qualities and treat all your relations in the same manner, you will attain the highest good and fame. (v. 18.) Otherwise you will be cursed by all and reach hell. Hence treat the *pūṇḍavas* and your sons in the same manner. (v. 19.) In this world one does not always live with another ; this statement is true in regard to his own body ; for it may leave him at any time. If this be so in regard to his body, with which he is directly connected, what need is there for me to speak about the instability of others like wife and sons with whom he is connected through his body ? (v. 20.) A person is born alone ; he dies alone ; and alone he enjoys the fruit of his good deeds and suffers for his bad deeds. (v. 21.) If a foolish person acquires wealth unrighteously, it is taken away by others, who go by the name of relations that should be nourished by him. This is like young fish depriving the mother fish of the water in which she should live. (v. 22.) A foolish man takes care of his *prāṇa*, wealth, children and the like, procuring by evil deeds the means therefor ; but they leave him before his desires are satisfied. (v. 23.) He alone takes with him his evil deeds and reaches hell ; for he did not know what his own *dharma* was. (v. 24.) Hence look upon this world as being perishable like things seen in dreams and in castle-building ; control yourself with your mind ; look upon all alike and be without desire and hate. (v. 25.)

*Dhritarāshtra* replied "Lord of gifts ! your good words please me and I feel no satiety as one liable to death is not satisfied when he obtains nectar. (v. 26.) Yet those words will not remain long in my mind ; for it is fickle, and is partial from love for my sons. They will disappear in a minute like a flash of lightning. (v. 27.) Who can change what *Bhagavān* intends to do, He who is born among the *yādavas* for taking down the burden of the earth ? (v. 28.) He creates the world with His will which no one can understand ; He enters into the created

objects and distributes the things of this world among them in accordance with their *karmas*. This *samsāra* forms His plaything and He is the highest ruler. My Prostration to Him." (v. 29.) *Akrūra* having thus ascertained the attitude of the King, took leave of his friends and returned to *Mathurā*. (v. 30.) He reported the facts to *Rāma* and *Śrī Kṛishṇa*. (v. 31.)

## SECTION VII

### CHANGE OF ŚRĪ KRISHNA'S RESIDENCE FROM MATHURĀ TO DVĀRAKĀ

124. *Kamsa* had married two daughters of *Jarāsandha*, the king of *Magadha*. On their complaint he attacked *Mathurā*, vowing to extirpate the *yādavas*. He had twenty-three *akshauhinīs* with him, and he surrounded the city on all sides. (Ch. L, v. 1 to 4.) *Śrī Krishṇa* made up His mind to destroy the army, but to spare the leader; for he would come again and again with an equal force, and the work of destruction, for which He had come down, could be carried out on a large scale. (v. 5 to 10.) Two cars then came up, bright as the sun, with drivers, equipment and powerful weapons. Both He and *Rāma* ascended the cars and came out of the town with but a small army. (v. 11 to 16.) *Jarāsandha* saw them and said “*Krishṇa*! worst of men and slayer of relation! I will not fight with You. You think only of protecting Yourself. As for you, *Rāma*! (addressing him), if you are willing, fight with me. Be firm; either quit your body, shattered by my arrows and go to heaven, or else kill me.”

(v. 18 and 19.) *Sri Krishna* replied "Brave men do not boast, but show their power by action. I will not accept the words of one who is miserable from approaching death." (v. 20.) The battle began and the enemy surrounded them with a large force. They looked like the sun covered with clouds, and like fire concealed by particles of dust raised by the wind. (v. 21.) The residents of the city could not see the cars and became much concerned. (v. 22.) *Sri Krishna's* force received fierce showers of arrows from the enemy's bows, and suffered much. (v. 23.) He then took his bow, and covered the enemy's army with arrows, and this He did so fast, that one could not follow the taking out of the arrows, their being placed on the bow-string or their being sent on. (v. 24.) *Rāma* too used his club freely. The whole force was completely destroyed, and streams of blood began to run in various places. (v. 26.) *Jarāsandha* alone remained. The poet adds "That *Jarāsandha's* force was so completely destroyed by the two sons of *Vasudeva* need not excite wonder; for they were the rulers of the world and it was mere play to them. (v. 29.) *Sri Krishna* creates the three worlds and destroys them as mere play. His destruction of the enemy's army is not surprising. What He did in the form of a human being is here related." (v. 30.) *Rāma* caught *Jarāsandha* and was about to bind him, when *Sri Krishna* interfered and set him free. (v. 31 and 32.) *Jarāsandha* being thus released desired to retire from the world and do *tapas*; but his friends dissuaded him. They said

"That you have been defeated by the *yādavas* is the effect of your own *karma*." (v. 34.) *Jarāsandha* neglected by *Rāma* and *Krishna* returned to his city with a heavy heart. (v. 35.) *Sri Krishna* then re-entered the city in triumph.<sup>1</sup> (v. 36 to 41.)

125. *Jarāsandha* returned to his city, got together another army of the same size, and came on again. He met with the same fate. In this manner he assaulted *Mathurā* seventeen times. (Ch. L, v. 42 and 43.) Before he could renew the attack for the eighteenth time, the *yavana*, prompted by the sage *Nārada*, attacked the city with thirty millions of foreigners. He had no equal in the world, and he had heard that the *yādavas* were a fit match for himself. (v. 44 and 45.) What was *Sri Krishna* to do? There was the *yavana* before

<sup>1</sup> Note 1. In the book printed in the *Devanāgarī* character large additions have been made which are not found in the book printed in the Telugu or in the *Grandha* character. They are omitted as unnecessary. 16 verses are added after the 11th verse. They state which kings attacked which entrance to the city and what weapons came with the cars. 14 verses are added under verse 20. They state which warriors came from each entrance to the city and how the battle went on at each place. 17 verses are added under verse 24. They describe the combat between *Sri Krishna* and *Siśupāla*. It is doubtful whether this represents actual facts. *Siśupāla* lived to be killed by *Sri Krishna* afterwards; while *Jarāsandha*'s force was completely annihilated. He could not therefore have been present at the battle. 5 verses are added below verse 30, and describe the fight between *Rāma* and *Jarāsandha*.

Note 2. Verses. 36 to 40 describe the triumphal entry of *Sri Krishna* into *Mathurā*. This is omitted as unnecessary.

the city then, and *Jarāsandha* might come then, or the next day or the day after that. The result would be disastrous; he would either kill the people or carry them away as slaves to his own city. (v. 46 to 48.) It was therefore necessary to find a secure place which no man could approach. Making up His mind in this manner, He selected an island on the Guzerat coast, twelve *yojanas* long, and caused a city to be built on it. (v. 49 and 50.) *Tvashtā*, the divine architect, exhibited all his skill, and *Indra*, *Varuṇa* and the rulers of the directions vied with one another in furnishing the city with every kind of wealth. By His power Śrī *Krishṇa* caused all the inhabitants to be carried to the new city from *Mathurā*. This new city was *Dvārakā*.<sup>1</sup> (v. 51 to 58.)

<sup>1</sup> Note 1. In v. 50 to 57 description of *Dvārakā* is given. This is omitted as unnecessary.

Note 2. After verse 41, *Vijayadhvaja* has four chapters, the contents of which are as follows: In Chapter L it is stated that *Jarāsandha* sought the help of other kings, that he attacked *Mathurā* along with them and that he was repulsed. In Chapter LI that *Bāṇa* sent two of his chieftains to help *Jarāsandha* and that they returned discomfited. In Chapter LII that Śrī *Krishṇa* saw *Paraśurāma* on his way to the *Gomantha* hill, and that on his advice He killed an *asura* chief *Sṛigūla Vasudeva* who lived at the foot of the hill in the city *Karavirapura*, and in Chapter 53 that Śrī *Krishṇa* ascended the hill, and that *Garuḍa* put on His head crown which had been carried away by *Bali* from *Bhagavān* in the milk ocean and which he (*Garuḍa*) recovered from him. These chapters are omitted as unnecessary, even assuming that they state what actually took place.

126. *Śrī Krishna* then returned to *Mathurā*, and came out of the city without any arms. The *Yavana* saw him and remembering the marks of *Vāsudeva*, described to him by the sage *Nārada*, he concluded that the person coming out of the city was *Vāsudeva* Himself. (Ch. L, v. 58 and Ch. LI, v. 1 to 4,) He said to himself "He comes walking without arms ; I will fight Him on the same terms." But *Śrī Krishna* turned away from Him and ran ; the *Yavana* ran after Him, wishing to seize Him ; but he did not know that even *yogins* could not get at Him. (v. 5 and 6.) At every step He looked as if He could be caught, but was never reached. In this manner the *Yavana* was drawn far away to the mouth of a mountain cave. (v. 7.) He cried out "To flee thus is not worthy of one born among the *yādavas*." *Śrī Krishna* paid no attention to this taunt, but entered the cave. The *Yavana* also entered it. He saw another person lying asleep (v. 8 and 9.); and mistaking Him for *Śrī Krishna*, he said to himself "He has drawn me so far, and He now sleeps like an innocent man." Under this erroneous impression he kicked the sleeping man with his foot. He arose, having slept for a long time ; he opened his eyes slowly and looked around. He saw the *Yavana* by his side, and cast angry eyes upon him. This kindled the fire in his body, by which he was reduced to ashes in an instant. (v. 10 to 12.)

127. The sleeping person was *Muchukunda*, the son of *Māndhātā*, of the family of *Ikshvāku*. At the request of the *devas* he protected them from the *asuras*

for a long time. At length *Guha* was made the leader and *Muchukunda* was allowed to rest from his labours. His wife, children and other relations having died by this time, he came to this cave and went to sleep. (Ch. LI, v. 14 to 21.) *Sri Krishna* now appeared before *Muchukunda*, who was confounded by the light from Him. He asked "Who are You, who have come to this forest and to this cave? You walk in a place full of thorns with Your feet as soft as the petals of the lotus-flower. (v. 23, 27 and 28.) Are You the *tejas* of men of power coming in human form? Are You fire, the sun or the moon? Or are You the great *Indra* or one of the rulers of the directions? (v. 29.) No, You must be the highest of the three Beings; for Your light drives away the darkness of this cave as a blazing fire dispels darkness? (v. 30.) Please tell me Your birth, deed and family, if You please. (v. 31.) *Muchukunda* then added who he himself was.<sup>1</sup> *Sri Krishna* replied

My births, deeds and names exist by thousands, and cannot be counted even by Me; for they are endless. (v. 37.) It may be possible by many births to count the particles of this earth; but never My qualities, deeds, names and births. (v. 38.)

Great *rishis*, began to enumerate my births and deeds in the past, in the present and in the future; but they have not yet reached the end. (v. 39.) Yet I will describe my present birth and deeds; listen. As

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<sup>1</sup> His description of himself contains no new facts not already stated and is therefore omitted.

desired by *Brahmā* for the protection of *dharma* and the destruction of the kings that form a burden to the earth, I have been born among the *yādavas* in the house of *Vasudava*. They call me *Vāsudeva*, for I am the son of *Vasudeva* (v. 40 and 41.) *Kālanemi* born as *Kamsa* has been killed ; also *Pralamba* and others who hated good men. Thus *Yavana* has been burnt by your fiery looks. (v. 42.)

I have come to this cave to bless you. You prayed to Me intensely before, and loving My devotees, I have come. (v. 43.) Ask for what you wish ; and I will give you everything. One who appeals to Me should never again have cause for grief. (v. 44.)

*Muchukunda* fell prostrate before Him knowing him to be *Narāyaṇa* himself from the words of *Garga*. He then praised *Śrī Krishna* in v. 46 to 58. The praise will be found in Appendix I. Discriminating the path of enjoyment from the path of service, he prayed for the latter only. He would not have enjoyment first and then service of the Lord. He prayed for immediate relief from *samsāra*. *Śrī Krishna* praised him for his firmness, and said that He only tested his steadiness. (v. 59 and 60.) He directed him to go about the world with his mind fixed on Him, and blessed him with love incapable of ever swerving from Himself. (v. 62.) He explained that as a king he had killed animals in hunting, and that this sin should be wiped out by *tapas* (penance). (v. 63.) In the next birth he would become a *brāhmaṇa*, and a friend of all beings and he would then reach Him. (v. 64.)

128. Having disposed of the *Yavana* and at the same time blessed *Muchukunda*, Śrī *Krishṇa* returned to *Mathurā*, dispersed the army of foreigners and ordered the enemy's wealth to be carried to *Dvārakā*. (Ch. LII, v. 5.) While this was being done, *Jarāsandha* came on again with an army of twenty-three *akshauhinīs*. (v. 6.) Śrī *Krishṇa* and *Rāma* imitating the action of men, fled in great haste from the field, abandoning the wealth, as if they were greatly frightened. They wandered many *yojanas* on foot. (v. 7 and 8.) *Jarāsandha* laughed at their flight, and followed them with his cars. He did not know what they really meant. (v. 9.) The refugees then ascended a high hill known as *Pravarshana*,<sup>1</sup> and all trace of them was lost. *Jarāsandha* caused fuel to be placed all round the hill and set fire to it. (v. 10 and 11.) But *Rāma* and Śrī *Krishṇa* escaped from the hill and returned to their own city unperceived by the enemy, who concluded that they were burnt to death and returned to his capital. (v. 11 to 14.)

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<sup>1</sup> *Pravarshana* is stated to be a peak on the *Gomanta* hill.

## SECTION VIII

### SRI KRISHNA'S MARRIAGES

129. *Marriage of Rukmini.*—The king of the *vidarbhas* had a daughter named *Rukmini*, who had heard of *Sri Krishna* from persons who had come to her house. She regarded Him as a husband suitable for herself. (Ch. LII, v. 21 to 23.) *Sri Krishna* too had made up His mind to marry her. The parents and relations were agreeable; but her eldest brother, named *Rukmi* hated *Sri Krishna*, and chose *Chaidya* instead. (v. 24 and 25.) *Rukmini* was much distressed at this. She thought over the question, and selecting a faithful *brāhmaṇa*, she sent him in haste to *Sri Krishna* with a message. (v. 26.) The messenger reached *Dvārakā*, and being admitted by the guards, he saw *Sri Krishna* seated on a gold throne. (v. 27.) He rose at once on seeing the *brāhmaṇa*, and seating him on His own seat, He rendered hospitality, as the *devas* render it to Himself. (v. 28.) When the *brāhmaṇa* had taken his meal, and rested from the fatigues of the journey, *Sri Krishna* asked him for the purpose of his visit. (v. 29.) He said

Oh best of *brāhmaṇas*! Are your *dharma*s those approved by elderly people, and are they being done without much difficulty? Is your mind ever cheerful? (v. 30.) If a *Brāhmaṇa* lives pleased with any thing that comes to him, and if he does not neglect his own *dharma*, it will

procure for him whatever he may desire. (v. 31.) One that is not pleased cannot be happy, even though he be the lord of the *devas*. One that is pleased, sleeps comfortably, even though he be poor. (v. 32.) I prostrate again and again before *brāhmaṇas*, who are pleased with the knowledge of their own nature, who are very well disposed towards all beings, who are without attachment to their bodies and who control their mind and senses. (v. 33.) *Brāhmaṇa!* Are you being well governed by your king? Those kings in whose country the people are protected and live in comfort, are dear to me. (v. 34.) You have come here having crossed the sea by which this is surrounded; please state the purpose of your visit, if it be not a secret. (v. 35.)

The *brāhmaṇa* being thus questioned, stated every thing and delivered *Rukmini*'s message which ran as follows. (v. 36.)

Oh! *Achyuta*! the most beautiful in all the worlds! I have heard of Your good qualities, which, entering the mind of the hearers through the ear, remove the pain in their bodies, and of Your form which gives to the eyes which see it whatever gain one can wish for. My mind therefore goes to You. I am not ashamed that it does. (v. 37.) *Mukunda!* Which girl, coming of a good family, possessed of a fine form and lovable qualities, and capable of discrimination, will not, when the time for marriage comes, choose You for a husband—You who are her equal, whether family, form, qualities, learning, age, worldly possessions or power be considered, and You please the minds of all men. (v. 38.) Lotus-eyed person! I have chosen You as my husband, I have surrendered myself to You; make me Your wife; let not *chaidya* hasten to touch what is the property of the brave, like a jackal touching the prey of the lion. (v. 39.) If *Īśvara* has been well worshipped by me with works of public utility, with sacrifices, gifts, pilgrimages, penances, and the rendering of respect to *devas*, *brāhmaṇas* and *gurus*, let *Śrī Kṛishṇa* come and take my hand, but not others like the son of *Damaghosha*. (v. 40.) *Ajita* (unconquered being)! The marriage is to take

place tomorrow. Come here unknown to others, and then surrounded by the leaders of Your armies, destroy the forces of *Chaidya* and of the lord of the *magadhas*, carry me away by force, and wed me by the *rākshasa* form. The only dowry needed is bravery. (v. 41.) Do not say "How may I wed you, living in the heart of your palace without killing your relations." I will tell You the means. On the day preceding the marriage day there is a great festival in honour of our family Deity, during which the bride should come out and go to the temple of *Ambikā*. That is the right moment. (v. 42.) But if I do not secure Your favour, I will give up my *prāṇa*, wasting it with penances; and I will do this for a hundred births, until Your favour is attained." (v. 43.) The *brāhmaṇa* having delivered the message, said "Lord of the *yādavas*, think what should be done and do it".<sup>1</sup> (v. 44.)

130. *Sri Krishna* heard the message, and taking the *brāhmaṇa*'s hand and smiling, He said: (Ch. LIII, v. 1) "You say that *Rukmini*'s mind is fixed on Me and that she does not sleep. My condition is exactly the same. I know that owing to *Rukmi*'s hatred towards me My marriage with his sister has been opposed, I will kill these wicked kings and bring her over." (v. 2 and 3.) He ascended His

<sup>1</sup>In the book printed in the *Devanāgarī* character several additional verses appear asunder. Below verse six there are seven verses, describing in detail how the *yavaṇa*'s army was destroyed; under verse eleven, sixteen verses are added stating which kings were placed on each side of the hill *Gomanta*; below verse fourteen, seventeen verses are added stating that one *Krithavarma* was sent to *Hastināpura* and that he reported what he said to *Sri Krishna*; and below verse fifteen there are twelve verses describing how *Revati* came to be married to *Rāma*. The last point was already dealt with in Sk. IX. Ch. III, v. 29 to 36.

car drawn by four fast-going horses, and taking the *brāhmaṇa* with Him, He reached the city of the *vidarbhas* in one night. (v. 6.)<sup>1</sup> *Rāma* heard that *Śrī Krishna* had gone alone, and suspecting trouble, he followed with a large force. (v. 20 and 21.) In the meantime *Rukminī* was in a state of suspense. There was but one night between that day and the marriage day. *Śrī Krishna* had not come, and she did not know the reason why. Even the messenger had not returned. (v. 22 and 23.) Did *Śrī Krishna* detect any defect in her to prevent His making efforts to take her hand? (v. 24.) To be sure she was unfortunate, and all were leagued against her—her father, who should give her in marriage, *Mahesvara* and His spouse *Ambikā*. (v. 25.) In this manner she thought, and closed her eyes wet with tears. (v. 26.) Her left thigh, arm and eye then fluttered, indicative of coming good. The *brāhmaṇa* immediately appeared and reported the arrival of *Śrī Krishna* and of His resolve. (v. 27 to 30.) She did not know how to reward him for his trouble, and merely prostrated herself before him. (v. 31.)

131. *Rukminī*'s father heard that *Rāma* and *Śrī Krishna* had come to witness the marriage, and received them with the usual hospitality. (Ch. LIII, v. 32

<sup>1</sup> V. 7 to 19 describe the *samskāras* done to *Rukminī* by her father and to *Sisupāla* by his father and the arrival and reception of the kings on his side to help *Sisupāla* at any cost. They are omitted as unnecessary but the substance is given in para 131.

to 35.) The citizens of the city saw Śrī Krishna's face; they said that He and Rukmini were made for each other, and prayed that they might be united in marriage. (v. 36 to 38.) In the meantime the city was decorated; and the usual ceremonies were performed for Rukmini by her father and for Chaidya by his father. The friends of the bridegroom got themselves ready to fight Śrī Krishna, if He should attempt to carry off the girl. At the proper time Rukmini went to Ambikā's temple outside the palace, guarded by the king's soldiers. Her friends and elderly ladies accompanied her with presents for the goddess. Rukmini worshipped at the shrine, and prayed that Śrī Krishna might become her husband. (v. 39 and 46.) She then returned walking slowly, looking out for Śrī Krishna. (v. 54.) He was at the place and took her up in the car while His enemies were looking on. (v. 55.)

132. This was an insult which Śrī Krishna's enemies could not brook. (Ch. LIII, v. 57.) They followed Him with their forces ready for battle. (Ch. LV, v. 1.) The leaders of the yādava's army made a stand and faced them. The enemy sent forward showers of arrows, as clouds send down rain on hills, and the arrows fell everywhere—on the backs of horses, on the necks of elephants and on the seats in cars. (v. 2 and 3.) Rukmini looked at Śrī Krishna's face with eyes full of fear. He laughed, and asked her not to be frightened; for the enemy's forces would be instantly destroyed by His servants. (v. 4 and 5.)

And this happened as foretold. The enemy's forces were almost extirpated, and those that escaped returned to their homes with sadness in their hearts. (v. 6 to 9.) *Chaidya* was consoled for his loss by his friends, who said "Oh King ! Best of men ! Abandon this sadness of yours ; for the pleasure or pain of men is not permanent. (v. 11.) As a wooden image is made to dance at the will of an actor, so man acts under the control of *Īśvara* and experiences pleasure or pain. (v. 12.) Seventeen times I was repulsed by the *yādavas* ; and I (*Jarāsandha*) won but once, and that on the eighteenth occasion. (v. 13.) Yet I do not grieve nor rejoice, knowing that the world is made to run by *Īśvara* in the form of time. (v. 14.) We have now been defeated by the weak *yādavas*, powerful though we are. (v. 15.) If time be favourable to us, we shall overcome them." (v. 16.) Being thus comforted by his friends *Chaidya* (*Sisupāla*) returned home with his followers. (v. 17.) *Rukmini*'s brother could not accept the result. He vowed never to enter his city, unless he killed *Sri Krishna* and released his sister. (v. 18 to 20.) He followed with his car and struck *Sri Krishna*, who cut his bow and struck him, his four horses, his driver and his flag with arrows. He took another bow, which also He cut ; and whatever he took up—bow, lance, sword or other weapon—every-thing was cut asunder, and rendered unfit. (v. 24, 27 to 29.) He then alighted from the car and came forward sword in hand. *Sri Krishna* cut it to

pieces, and taking out His own sword, was about to kill *Rukmi*. (v. 30 and 31.) His sister interfered, fell at her husband's feet, and begged that his life might be spared. (v. 32 and 33.) *Sri Krishna* yielded, and merely binding him with a piece of cloth, deformed him by shaving a portion of his hair and moustache. By this time the *yādava* chieftains destroyed the enemy's forces. (v. 34 and 35).

133. *Rāma* went near *Krishna*, and saw *Rukmi* in the condition described. Full of mercy he set him free and said (Ch. LV, v. 36) " *Krishna* ! You have done wrong ; Your action would be blamed by all ; for, the shaving of a friend's hair and moustache and deforming him are equivalent to killing him. (v. 37.) A relation, though guilty of an act deserving death, should not be killed ; he should be left alone ; for he is already killed by his own evil deed ; why should he be killed again ?" (v. 39.) Proud persons, blinded by the intoxication of prosperity, injure their relations for the sake of kingdom, earth, wealth and women ; they do so from the conceit that they are brave men and that their prowess is great. (v. 41.) Then addressing *Rukmini* he said " Good lady ! Do not find fault with us for the deformation of your brother ; man reaps the fruit of his own action ; there is no other that makes him experience either pleasure or pain. (v. 38.) This is the *dharma* of *Kshattriyas* ordained by *Brahmā*, viz., that a brother kills his brother ; what can be more dreadful than this ? (v. 40.) You ever think evil of your enemies and good of your friends like a person that does not know his own nature ; you do

not regard all beings alike ; but look upon them with different eyes. (v. 42.) This delusion of men dividing persons into friends, foes and neutrals has been created by the *māyā* of *Deva* (*Bhagavān*) ; those that regard the body as the *ātmā* labour under this delusion. (v. 43.) There is but one *Ātmā* (inner Ruler) in all embodied beings and He is other than they ; foolish people regard Him as many. Fire, though one, is seen to be different in different pieces of wood ; and ether, though one, is regarded as different with reference to the vessels which it fills. Similarly are men deluded. (v. 44.) This body has a beginning and an end, being made of the five *bhūtas*, the senses and the qualities. It is connected with an *ātmā* by his *avidyā* (ignorance as to his own nature) and this leads to *samsāra*. (v. 45.) Connection with a body does not similarly bind *Bhagavān*, and He is not born by entering into a body and does not die by being separated from it ; for He is the cause of bodies' coming into existence. The sense of sight and colour are revealed by the sun but he is not connected with them. (v. 46.) Birth, death and other changes relate to the body, not to the *ātmā*, as the waxing and waning relate to the rays of the moon but not to the moon herself. Her death is merely disappearance on the new moon day. (v. 47.) A sleeping person sees himself and many things in a dream, and experiences pleasure or pain, though the things perceived do not exist, in the sense that they are not seen by others and by the dreamer when he awakes. Similarly the ignorant man experiences pleasure and pain in *samsāra*, though

the things which yield them are perishable, lasting only so long as his *karma* is not expended. (v. 48.) Lady with a sweet smile ! Hence, by knowing the truth, abandon grief which springs from ignorance, and which dries up and deludes the mind. Become easy in mind." (v. 49.) Being thus instructed by *Rāma*, *Rukminī* abandoned the sadness of her heart, and her mind became serene. (v. 50.) *Rukmi* was abandoned by his enemies, with his life alone untouched ; his strength and *tejas* were destroyed. Remembering his deformation and the fact that his desires proved abortive, he lived in the city *Bhojākata*, renewing his pledge not to enter the city until *Sri Krishna* was killed and his sister was recovered. (v. 51 and 52.) *Sri Krishna* returned to *Dvārakā* and was married to *Rukminī* amidst great rejoicings. (v. 53.)<sup>1</sup>

134. *Marriage of Jāmbavati and Satyabhāmā*. *Sri Krishna* next married *Jāmbavati* and *Satyabhāmā* ; and it came about in this manner. A resident of *Dvārakā* named *Satrājit* received the gift of a gem from the sun, which made the wearer of it look like the sun ; so bright was the gem. *Sri Krishna* asked for it for the king ; but *Satrājit* refused. (Ch. LVI, v. 3 and 12.) One day his brother wore the gem on his neck, and rode on a hunting expedition to the forest. He never returned and nothing was heard of the gem. *Satrājit* gave out that *Sri Krishna* must have killed his

<sup>1</sup> The rejoicings are described in great detail in v. 53 to 60. The description is omitted as unnecessary.

brother while out hunting for the sake of the gem ; and this suspicion spread from ear to ear. (v. 13 and 16.) Sri Krishna, anxious to wipe out this undeserved stigma cast upon Himself, proceeded with some of the citizens to investigate the fate of Satrājit's brother. Tracing him by his foot-prints, He first discovered him and his horse lying dead. He found the foot-prints of a lion at the place, and concluded that they were killed by the lion. He followed those foot-prints again, and saw the lion killed in its turn by a bear. (v. 17 and 18.) He searched for the cave of the bear, and leaving His companions at its mouth, He Himself went in. It was dark and terrible. (v. 19.) He saw the gem made into a baby's plaything. He stood for an instant by the side of the baby. The nurse seeing a stranger, cried out in fear, and Jāmbavān, the bear, who figures in the Rāmāyana story, came out in anger. (v. 20 and 21.) He did not pause to enquire who the stranger was, but went straight at Him. Then commenced a duel between the two, which lasted for twenty eight days, both day and night without a pause. (v. 22 to 24.) At length the bear was exhausted ; his body was covered with sweat ; and he discovered that one who could fight with him in this manner must be no other than His own Master, Sri Rāmachandra, who had built the bridge to Lankā, killed the rākshasa and burnt his city. (v. 25 and 28.) Sri Krishna explained the purpose of His visit, and the bear gave Him his daughter Jāmbavati, presented the gem and sent Him away. (v. 31 and 32.)

135. Those, whom *Srī Krishna* had left at the mouth of the cave, waited for twelve days, and not seeing Him come out, they returned to the city in grief. (Ch. LVI, v. 33.) The citizens began to curse *Satrājit* (v. 35); and this cursing became intense. On His return *Srī Krishna* sent for *Satrājit*, explained the history of the gem in the king's presence and returned it to him. (v. 38.) He received it with a down-cast face and was sorry for the wrong done to *Srī Krishna*. (v. 39.) He thought over it long, and on the folly of making an enemy of a powerful personage. How was he to wipe out his own fault, and how was *Srī Krishna* to cease to be ill-disposed towards him? (v. 40.) Above all how were the people to give up cursing him? Was he not a fool, for not having looked far ahead, and for being so much attached to possessions? (v. 41.) At length he resolved to give his daughter *Satyabhāmā* in marriage to *Srī Krishna* and to present the gem to Him. He saw no other course. (v. 42.) He did as he had purposed. *Srī Krishna* married the lady, but left the gem with *Satrājit*, saying "our share is in its fruit." He meant that as *Satrājit* had no son, it must revert to *Satyabhāmā*'s children. (v. 43 to 45.)

136. The remainder of the story of the gem may be briefly told; and it illustrates the danger attending the possession of an article that all persons desire. While *Srī Krishna* was away at *Hastināpura*,<sup>1</sup> *Akrūra*

<sup>1</sup> The visit was a visit of condolence on receipt of the news that the *Pāṇḍavas* with their mother had perished by the burning of their residence. *Srī Krishna* knew that they

and *Kritavarman* said to *Satadhanvan* " Why is not the gem taken away ? *Satrājit*, having promised his daughter to us, has given her to *Krishna*, slighting us. Why should he not follow his brother ? " (Ch. LVII, v. 3 and 4.) *Satadhanvan*, being thus instigated, killed *Satrājit* as he was sleeping. While the women cried, he took the gem and departed. (v. 5 and 6.) The daughter with tears in her eyes went to *Hastināpura* and appealed to her husband. *Śri Krishna* at once returned with *Rāma*. (v. 7 to 10.) *Satadhanvan* got frightened, and appealed to the abettors of the crime in turn for help ; but they pleaded inability to save him from *Śri Krishna*. *Kritavarman* said " I cannot disregard *Rāma* and *Krishna* who are the rulers of the worlds. Who can live in safety after doing what is not acceptable to them ? " (v. 11 and 12.) By his hatred to *Śri Krishna* *Kamsa* was killed with his followers and lost his prosperity ; and *Jarāsandha* was seventeen times repulsed and returned on foot to his capital." (v. 13.) *Akrūra* said " Which knowing man will incur the enmity of the rulers of the world ? (v. 14.) *Śri Krishna* is the highest *devatā* ; He creates for mere amusement, protects and destroys this world ; *Brahmā* and other rulers of the world being deluded by His *māyā* cannot understand His doings. (v. 15.) Though a boy seven years old, He tore up the hill, and bore it with one hand in sport for seven days as

had escaped, and that they were perfectly safe ; but imitating the ways of men, he paid the visit. He met their uncle and his wife, and said " What a great misfortune has befallen us ? " (Ch. LVII, v. 1 and 2.)

a child holds up a mushroom." (v. 16.) He then prostrated in thought before *Bhagavān*, repeating His names. (v. 17.) *Satadhanvan* then left the gem with *Akrūra*, and fled on horse back. (v. 18.) *Śrī Krishṇa* followed him in his car with *Rāma*. (v. 19.) On reaching *Mithilā*, *Satadhanvan's* horse fell down; and he ran on foot. *Śrī Krishṇa* also followed on foot, and cutting off his head with His *chakra*, He searched for the gem in the cloths of the dead man, but could not find it. He returned and said to *Rāma* that *Satadhanvan* was killed in vain; for no gem was with him. (v. 20 to 22.) *Rāma* said "He must have left it with some one; seek him, and return to the city." *Rāma* apparently did not believe his brother, and concealing his anger, he said that he wished to see his dear friend, the king of the *Mithilās*. He went and remained with him for a few years. (v. 23 to 25.) *Śrī Krishṇa* returned to the city and informed His wife. (v. 27.) *Akrūra* and *Kritavarmā*, the abettors, fled from the city in fear, and the former took up his residence in *Kāśī*. (v. 29.) A famine fell on the land, and the people clamoured for the recall of *Akrūra*, who was reputed to possess the merit of bringing down rain. *Śrī Krishṇa* complied with the general request. (v. 30, 33 and 34.) This is the view of some persons which the poet criticises and enquires how there could be any famine or suffering where *Śrī Krishṇa* resided. (v. 31.) The reason why *Akrūra* was sent for was that his arrival would clear up the mystery of the gem. *Akrūra* came; *Śrī Krishṇa* received him with respect, and spoke to him about many things.

And then smiling He said (v. 35) "Has not the gem been left with you? I have known it all this time. (v. 36.) As *Satrājīt* had no son, his daughter's sons should succeed to his property after doing his funeral rites. But the gem cannot be kept by others; (v. 37.) let it remain with you; for you are a pure man. My brother does not believe Me on account of the gem; please show it, good man! and satisfy My other relations also." (v. 38 and 39.) *Akrūra* thus spoken to, took out the gem, and gave it to *Śrī Kṛishṇa* (v. 40) who showed it to His relations, and returned it to *Akrūra*. (v. 41.) Thus for the second time He removed the stigma from Himself, which the people foolishly fastened on Him on account of the gem.

137. *Marriage of Kālīndī and Four Others.* *Śrī Kṛishṇa* had thus three wives; and He married five others—*Kālīndī*, *Mitravindā*, *Satyā* or *Nāgnijitī*, *Bhadrā* and *Lakshmaṇā*. He saw the first on the banks of the *Jumna*, when one day He and *Arjuna*, the *pandava* warrior,<sup>1</sup> went to quench their

<sup>1</sup> The *Pāṇḍavas* escaped from the burning house and lived for some time *incognito* in the guise of *brāhmaṇa* students. They were discovered, when *Arjuna* one of them won the hand of *Draupadi* at a *svayamvara*. The blind king, their uncle, sent for them, and gave them a tract of country to govern. *Yudhiṣṭhīra* the eldest of them fixed his capital at *Indraprastha*. It was at this time that *Śrī Kṛishṇa* paid a visit to them. After the usual salutations (Ch. LVIII, v. 1 to 8) *Prīthī* (*Kuntī*) said "At the very moment that You sent my cousin (*Akrūra*) thinking of us, we attained our welfare and we knew that we had a protector in You. (v. 9.) You are not deluded with

thirst. (Ch. LVIII, v. 16.) She was the daughter of the sun, lived in a habitation made for her in water by her father, and she was doing *tapas* that she might wed *Vishnu*. (v. 20 and 22.) She said "I wish to wed *Vishnu*, the best of *purushas*, and the giver of what is asked for. It is for this purpose that I am doing severe *tapas*. (v. 20.) I will not accept any one, other than He, the abode of *Sri*. May *Mukunda* show His grace to me--He who is the refuge of those that are without a protector. (v. 21.) I remain here until I can see *Achyuta*." (v. 22.) These words addressed to *Arjuna* were communicated to *Sri Krishna* who-

the notion 'this is mine; this is another's'; for You are the *ātmā* and well-wisher of all; yet when persons ever think of You, You come into their hearts and destroy their sufferings." (v. 10.) *Yudhishtira* said "Ruler of all! You who cannot be seen even by great *yogins*. I do not know what good deeds we have done to deserve this. (v. 11.) *Yudhishtira* pressed Him to stay for some time and *Sri Krishna* complied with his request and stayed at *Indraprastha*, during the months of the rainy season, making the residents of the city happy at the sight of His beautiful figure. (v. 12.) This city was rendered beautiful by *Viśvakarmā* the divine architect, who fully carried out the orders of *Sri Krishna* in that respect. (v. 24.) It was on this occasion that with the support of *Sri Krishna*, who acted as charioteer, that *Arjuna* helped *Agni* (fire) to burn the *Khāndava* forest. (v. 25.) *Agni* out of gratitude gave *Arjuna* a chariot, white horses, a bow, two cases of inexhaustible arrows, and a coat of arms which nothing could pierce. (v. 26.) *Maya* was saved by *Arjuna* from the fire and he gave him a presence hall (*sabhā*), in which *Duryodhana* at a later period mistook solid ground for water and water for solid ground." (v. 27.)

took her up in His car, and returning to *Dvārakā* married her in due course. (v. 29.) The second, *Mitravindā* was the daughter of one of His paternal aunts, named *Rājādhīdevī*. She loved Him. But her two brothers, being under the control of *Duryodhana*, offered opposition; but *Śrī Kṛishṇa* took her away by force, while kings were looking on. (v. 30 and 31.) The third was the daughter of *Nagnajit*, the king of the *Kosalas*. (v. 32.) Her father was anxious to secure a brave husband for her, and had proclaimed that whoever would subdue seven fierce bulls would receive her in marriage. Many kings tried and failed; for the bulls had sharp horns, and would not put up with the smell of bravery. They were therefore inaccessible. (v. 33.) *Śrī Kṛishṇa* heard of this proclamation, and went to the girl's father, by whom He was well received; for he knew His greatness. (v. 34 and 35.) The girl saw *Śrī Kṛishṇa* and was so pleased with Him, that she prayed that He might become her husband. (v. 36 and 37.) *Śrī Kṛishṇa* said to the father "King! For a *kshattriya* doing his own duties to beg is unworthy; yet to secure your friendship I ask for your daughter. I do not offer anything in return." (v. 39 and 40.) The king replied that he could not find a better bridegroom, but that he was bound by the proclamation already published. (v. 41 and 42.) *Śrī Kṛishṇa* then took seven forms, tamed the bulls as if in sport, and drew them by ropes, which He passed through their noses, like a child drawing wooden bulls. (v. 45 and 46.) He received the lady and returned laden

with presents. The kings, who had been baffled before, could not bear to see His success, and surrounded Him on the way; but *Arjuna* who was then with Him scattered their forces as a lion scares away the beasts of the forest. (v. 47, 53 and 54.) The fourth, *Bhadrā*, was a native of the *Kekaya* country, and the daughter of another paternal aunt. She was given in marriage by her brothers. (v. 56.) The last, *Lakshmanā*, the daughter of the king of the *Mādras*, was won at a *svayamvara* single-handed. (v. 57.)

138. In addition to the eight wives already mentioned, *Śrī Krishna* married sixteen thousand girls, who had been collected from various quarters and confined by the *asura* *Bhauma*. He had carried off the umbrella of *Varuṇa*, the ear-rings of *Indra*'s mother, and a playground on a hill of the heaven-world. (Ch. LIX, v. 1.) *Indra* was unable to do anything, as *Bhauma*'s city was well-fortified by hills, by arms, by water, fire and wind, and by strong ropes made by *Mura*. (v. 3.) At the request of *Indra*, *Śrī Krishna* proceeded to the city of *Prāk-jyotisha* with *Satyabhāmā* seated on the divine kite *Garuda*. (v. 2.) He broke the hills with His mace, and the arms with His arrows.; He made the fortifications of water, fire and wind ineffective by His *chakra*; He cut the ropes of *Mura* with His sword. (v. 4.) Having done all this, He blew His conch. Hearing its sound, *Mura*, a five-headed *asura*, rose from sleep, and sent forth first a lance with three prongs and then the mace. (v. 5 to 7.) *Śrī Krishna* cut the first into three bits with His

arrows, and broke the second into a thousand pieces with His own mace. *Mura* then came forward with raised hands. But Śrī *Krishṇa* cut off his heads with His *chakra*. (v. 9 and 10.) His seven sons now attacked Śrī *Krishṇa* with *Pitha*, the commander of *Bhauma*'s forces (v. 11); but they shared the same fate. (v. 14.) *Bhauma* now came on the scene with a force of elephants; whatever weapons were hurled forth from the enemy's side were cut to pieces, each being met by three arrows. (v. 17.) The elephants were hit by *Garuḍa* with his wings, his beak and his claws, and unable to bear the pain, they re-entered the city. (v. 18 and 19.) *Bhauma* struck *Garuḍa* with the weapon *sakti*; but he bore it like an elephant hit by a garland of flowers. (v. 20.) *Bhauma* took his three-pronged lance to kill Śrī *Krishṇa*; but before it could be sent, his head was cut down by the *chakra*. (v. 21.) The earth, whose son *Bhauma* was, came forward, and praising<sup>1</sup> Śrī *Krishṇa*, in v. 25 to 31, craved protection for *Bhauma*'s son. (v. 24.) This prayer was granted, and the sixteen thousand girls, confined by *Bhauma*, were set free. Seeing Śrī *Krishṇa* every one of them chose Him as her husband, and said "May He become my husband, and may the Creator approve of the choice." (v. 34 and 35.) Śrī *Krishṇa* sent them all to *Dvārakā* in palanquins. (v. 36.) At the same moment He married them all, each wedding taking

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<sup>1</sup> This praise will be found in Appendix I.

place in a separate house, and He took as many forms as there were brides. (v. 42.)

139. When *Bhauma* was killed, his mother restored to *Śrī Krishna* the ear-rings of *Aditi* and the other things of which the *devas* had been deprived. *Śrī Krishna* went to the heaven world (*svarga*) along with *Satyabhāmā* on the shoulders of *Garuḍa*, and gave back the ear-rings to *Aditi*. He and His wife were treated with great respect by *Indra* and his wife *Indrāṇī*. (Ch. LIX, v. 38.) At the request of *Satyabhāmā* He pulled up the tree known as *pārijāta* from *Indra*'s garden and placing it on *Garuḍa* He began to return. *Indra* and the *devas* attacked Him, unwilling to lose the tree and were repulsed. *Śrī Krishna* then returned to *Dvārakā* and planted the tree in *Satyabhāmā*'s garden. The bees of the heaven world attached to the smell of its flowers and to the drops of honey therein, followed the tree to *Dvārakā*. (v. 39 and 40.) The poet expresses his surprise at the blindness and the intoxication of prosperity of the *devas*. *Indra* humbly fell at the feet of *Śrī Krishna* and requested Him to help him to recover his mother's ear-rings, but when his purpose had been attained he attacked his benefactor for a trifle. (v. 41.)<sup>1</sup>

<sup>1</sup> At the end of this chapter three chapters are added according to the reading of *Vijayadhvaja* dealing with the following points : The journey of *Śrī Krishna* to the heaven world, the restoration of the ear-rings to *Aditi*, her speech, the inspection of *Indra*'s garden by *Satyabhāmā* in *Śrī Krishna*'s company, the description of the *pārijāta* tree and its being pulled up for being taken to *Dvārakā* (Ch. LXV) ; the fight of *Kubera* with *Satyabhāmā* and his repulse ;

140. Thus *Sri Krishṇa* had sixteen thousand and eight wives of whom eight beginning with *Rukminī* were the principal ones. The palaces in which they dwelt had no equal in the matter of their beauty and furniture. How can any other palace excel them? *Sri Krishṇa* resided at all times in those palaces, and though His *tejas* suffered no diminution by His *avatāra*, yet He lived with His wives like an ordinary person and discharged the duties of the householder's life; who can understand His doings? (Ch. LIX, v. 43.) The wives on their part having got for their husband, the husband of *Sri*, whose greatness even *Brahmā* and other great personages could not gauge, were filled with delight, which increased day by day. They served Him with loving smiles and looks; and being new brides, they were full of shyness. (v. 44.) Though each of them had a hundred servants, they themselves rendered service to their husband—going to meet Him on His arrival, giving a seat, washing His hands and feet, giving Him betel leaf and arecanut, pressing His feet to remove fatigue, fanning Him, adorning Him with sandal paste and garland of flowers, dressing the hair on His head, preparing His bed, making Him bathe; and giving Him His food. (v. 45.) Seeing that *Sri Krishṇa* did

the fight of the other rulers of the directions one by one with *Sri Krishṇa* and defeat or flight (Ch. LXVI); *Indra*'s fight with *Sri Krishṇa* and his defeat—his recognition of *Sri Krishṇa* as the highest *devatā* and prayer for pardon; *Sri Krishṇa*'s return to *Dvārakā*. (Ch. LXVII.) Thus what is stated in the other readings in four verses is amplified in this reading into three Chapters.

not leave her, but ever stayed with her, each wife thought that she was loved above all others ; for they did not realise His nature. (Ch. LXI v. 2.) They were beside themselves by the sight of His pretty lotus-like face, His long arms and eyes, and by His loving smiles, looks and sweet words ; but they were not able to subdue His mind or agitate His senses with all their playful deeds. (v. 3.)

141. It was stated that *Sri Krishna* married the sixteen thousand girls, taking as many forms for the occasion. This was continued even after the marriage. The sage *Nārada* had some doubts on the point, and he paid visits to every one of the houses in which the ladies lived. (Ch. LXIX, v. 1 and 2.)<sup>1</sup> In the first house he saw *Sri Krishna* seated on the couch of *Rukmini*, while the lady was fanning Him. On seeing the sage, He rose at once, fell at his feet and placed him on His own seat. (v. 14.) He then washed his feet, and sprinkled the water on His own head, doing the usual worship. He asked in a sweet voice, what He might do for him. (v. 15 and 16.) The sage replied that such treatment of a servant was not surprising ; and that His love for all was well-known. He said that he had seen His blessed feet, and he prayed that as he went about the world, he might ever remember them. (v. 17 and 18.) He then went to the second house and saw the Lord playing a game

<sup>1</sup> V. 3 to 7 describe the city *Dvārakā* ; and v. 9 to 13 the houses of the ladies. These are omitted.

of dice with His wife and with *Uddhava*. Here also the sage was well-received, and was asked "When did you come; What may persons of limited means like myself do for you, who are full? Be pleased to speak and make this house blessed." The sage withdrew in wonder, without saying a word. (v. 19 to 22.) In the third house the Lord was fondling young sons; in the fourth He was preparing for a bath; (v. 23); in the fifth house He was making offerings to the three fires; in the sixth He was making the five daily sacrifices; in the seventh He was feeding *brāhmaṇas*, and in the eighth He was taking His meal after *brāhmaṇas* had been fed. (v. 24.) In the ninth house He was doing *sandhyā-upāsana*, and doing *japa* of the *gāyatri* *mantra* in silence. In the tenth house He was going about with sword and shield in a place where sword play was being practised. (v. 25.) In the eleventh, twelfth and thirteenth houses He was riding; in the first of them He was on horse back; in the second on the back of an elephant and in the third in a chariot. In the fourteenth He was lying on His bed praised by minstrels. (v. 26.) In the fifteenth He was holding a consultation with *Uddhava* and other ministers. In the sixteenth house He was playing in water with the most beautiful of courtesans. (v. 27.) In the seventeenth He was making gifts of well decorated cows to *brāhmaṇas*. In the eighteenth house He was hearing the reading of good *itihāsas* and *purāṇas*. (v. 28.) In the nineteenth house He was reciting humorous stories and laughing with His dear wife. In the

twentieth house He was giving His attention to *dharma* (fruit-yielding action), wealth and enjoyment. (v. 29.) In the twenty-first house He was seated meditating on the highest *Purusha*. In the twenty-second house He was serving His *guru*, giving him everything that he desired or that would give him enjoyment. (v. 30.) In the twenty-third house He was quarrelling with some one ; in the next house He was making up a quarrel with another. In the twenty-fifth house He was consulting *Rāma* as to how the well-being of good men might be promoted. (v. 31.) In the twenty-sixth house He was arranging for the marriage of sons to suitable wives and of daughters to suitable husbands and for the celebration of the marriages in great splendour. (v. 32.) In some houses He was sending His sons away ; in others He was receiving them on their return. The splendour attending these functions was so great that the people were filled with wonder. (v. 33.) In some places He was making offerings to all the *devatās* in sacrifices well performed. In other places He was digging wells, making gardens and constructing temples ; in this manner He was carrying out the directions given in the *smṛitis*. (v. 34.) In some places He was mounted on a fine horse and was engaged in hunting surrounded by the *yādava* chiefs. In this pastime He killed many beasts the meat of which was acceptable. (v. 35.) In still other places He was going about in the women's apartments and in the city unperceived in order to find out the mental attitudes of His wives and His people. (v. 36.) *Nārada*

having visited these houses, and having seen the wonderful power of *Sri Krishna*, who was acting the part of a human being, said "By serving Your feet I have been able to see Your wonderful powers which are beyond the perception of even persons with abnormal powers. *Deva*! Be pleased to give me permission; I will go about in the worlds filled with Your praise, singing Your noble deeds calculated to purify them." (v. 37 to 39.) *Sri Krishna* said to him "I teach *dharma*; I do it; I praise one that does it; I stay here teaching it to this world. Do not be uneasy." (v. 40.) The sage then perceived that the Being whom he found in every house was one and the same and he departed. (v. 41.)

## SECTION IX

### SRI KRISHNA'S OTHER DEEDS

#### DESTRUCTION OF WICKED ASURA KINGS

142. *Humiliation of Bāṇa.* We have seen how seventeen assaults of *Jarāsandha* were repulsed, how the *Yavana* was disposed of and his army dispersed, and how *Bhauma* was killed. We may now examine all the other deeds of *Sri Krishna* under this head. The first in order of time was the humiliation of *Bāṇa*. He was the eldest son of *Bali*—he who gave the earth to *Bhagavān* in His *avatāra* as *Vāmana*. He had a thousand arms and was a follower of *Rudra*. (Ch. LXII, v. 2.) *Bāṇa* earned the respect of all; he was liberal, and wise; he ever kept his word; and was firm in his worship of *Rudra*. (v. 3.) He governed his kingdom residing in the city named *Sonita*. By the grace of *Rudra* the *devas* behaved towards him as if they were his servants. When *Rudra* danced on one occasion, *Bāṇa* played on musical instruments with all his thousand hands. (v. 4.) *Rudra* was so pleased that he offered to give him a boon; and the boon asked for was that he should stay in the city and be its guardian.

(v. 5.) One day, he said to him "Lord ! the thousand arms, which you gave me, are a mere burden to Me ; for, I cannot find one in the three worlds with whom I can fight, on equal terms save yourself. (v. 6 and 8.) My arms were itching for fight ; I reduced hills to powder and approached the elephants of the directions ; but they fled at my approach." (v. 9.) *Rudra* replied in anger " Fool, you will fight with one to whom I am no equal, and He will crush your conceit. This will happen when your flag staff is broken and the flag falls down " (v. 10.) *Bāṇa* heard these words with pleasure and eagerly awaited the fulfilment of the prophecy. (v. 11.)

143. *Bāṇa* had a daughter named *Ushā*, who in her dream embraced a person not seen or heard before. (Ch. LXII, v. 12.) On his disappearance immediately after, she cried out " Where are you, My love !" and woke up. She was agitated, and as this happened in the midst of her companions, she felt ashamed. (v. 13.) One of them named *Chitralekhā*, wished to ascertain who her lover was. (v. 14 and 15.) *Ushā* replied " In my dream I saw a human being who was black and had eyes like the lotus-flower ; he had a yellow cloth round his waist and had long arms ; and his beauty was calculated to touch the heart of every maiden. (v. 16.) He made me drink the honey of his underlip and has departed leaving me plunged in a sea of sadness—me who love him intensely. I am looking out for Him." (v. 17.) *Chitralekhā* said " I will remove your sadness. If I can ascertain whom it is that you love, I will

bring him to you wherever he may be in the three worlds." (v. 18.) With these words she drew the figures of various persons among the many divisions of the *devas*, and among men the figures of *Vasudeva*, *Rāma*, *Sri Krishna* and his son *Pradyumna*. Seeing the last, the girl became shy. (v. 19 and 20.) When *Aniruddha*, the son of *Pradyumna*, was drawn, the girl hung down her head and said smiling "It is he, it is he." (v. 21.) *Chitralekhā* had developed certain abnormal powers. She travelled through the air to *Dvārakā* and finding *Aniruddha* sleeping on a cot she carried him to *Sonita*, and showed him to *Ushā*. (v. 22 and 23.) *Ushā* was overjoyed; *Aniruddha* lived with her in her apartment inaccessible to males and never ventured to go out, lest he should be discovered. (v. 24.) *Ushā*'s love for him increased day by day, and she served him herself giving him whatever was required. *Aniruddha*'s mind was so captivated by her, that he did not know how many days he was in the place. (v. 25 and 26.) The servants, that had been set to watch the girl's apartment from intrusion by males, found by some signs that a male had evaded their watchfulness and got in. (v. 27.) They therefore reported the matter to the king, who at once went to his daughter's room with an anxious mind, and discovered *Ushā* and *Aniruddha* seated face to face and playing a game of dice. He wore a garland of flowers which was dyed with the *kumkuma* on *Ushā*'s breasts. (v. 28 to 32.) His servants surrounded him, with intent to seize him, as dogs surround a boar. *Aniruddha* struck at them with an iron mace, and they

fled with broken heads, thighs and hands. (v. 33 and 34.) *Bāṇa* could not brook this additional insult, and bound him with ropes ; and *Ushā* cried in great grief with tears in her eyes. (v. 35.)

144. The news of *Aniruddha*'s bondage was conveyed by the sage *Nārada* to *Dvārakā*. *Śrī Krishna* went to *Sonita* with a large force and surrounded *Bāṇa*'s city. (Ch. LXIII, v. 2 to 4.) *Bāṇa* came out with an equal force, and *Rudra* took his side with his sons and followers. (v. 5 and 6.) A fierce battle ensued, in which *Śrī Krishna* fought with *Rudra* ; *Pradyumna* with *Guha* ; *Rāma* with two of *Bāṇa*'s ministers ; *Sāmba* with *Bāṇa*'s son ; and *Sātyaki* with *Bāṇa* himself. (v. 7 and 8.) *Śrī Krishna* struck *Rudra*'s followers with sharp arrows, and neutralised the arms sent at Himself by *Rudra* with more powerful ones. (v. 11 and 12.) At length He confounded him, and turning to *Bāṇa*'s army, He struck his soldiers with arrows, sword and mace. (v. 14.) In the meantime, *Guha* struck with *Pradyumna*'s arrows, fled from the field with blood coming out of his wounds. (v. 15.) *Rāma* killed the leaders who opposed him, and their followers fled. (v. 16.) *Bāṇa* saw how matters stood ; and leaving *Sātyaki*, he rushed against *Śrī Krishna*. (v. 17.) At the same time he drew five hundred bows with his thousand hands, and sent two arrows from each. *Śrī Krishna* cut them all at the same time, killed the horses and driver of his car, and breaking the car itself to pieces, He blew the conch. (v. 18 and 19.) His mother named *Kotarā*, became much concerned, and in order to save her son's

life, she appeared before *Sri Krishna* stark naked, with dishevelled hair. He turned aside that he might not look at the woman, and *Bāna* took that opportunity to return to his city. (v. 20 and 21.) *Rudra* saw that his followers were scattered, and he sent on a spirit with three heads and three feet, which controlled fever. (v. 22.) It came and stood before *Sri Krishna* who sent against it another spirit which controlled ague fever. The two spirits fought with each other ; and *Rudra*'s spirit being worsted, fled for protection. Finding it nowhere else, it appealed to *Sri Krishna* Himself. (v. 23 and 24.) He was pleased to let it go with these words "you may now go in peace, without fear of My spirit. But do not approach one who thinks of your appeal to me and My reply." (v. 29.) By this time *Bāna* was able to equip himself, and he came on again. He used all his thousand hands, and sent on arms frequently. (v. 30 and 31.) *Sri Krishna* sent His own *chakra*, which cut *Bāna*'s arms, as one cuts the branches of a tree. (v. 32.) Then *Rudra*, pitying his devotee's condition, approached *Sri Krishna*, and begged that *Bāna*'s life might be spared. (v. 33.) *Rudra* praised *Sri Krishna* in v. 34 to 45 which will be found in Appendix I. *Sri Krishna* agreed, and observed "I will do what will please you. What you have resolved upon, that I endorse. This *asura* should not be killed even by Myself ; for I have so promised to *Prahlađa*. I have cut down his hands in order to take away his conceit ; and I have destroyed his large army, which was a burden to the earth. Four hands have been

spared to him, and let your follower remain free from old age and death, and free also from fear from any quarter." (v. 46 to 49.) *Bāṇa* acknowledged this kindness suitably, and brought to Him *Aniruddha* and his own daughter seated on a car. With them *Sri Krishna* returned to His own city. (v. 50 to 52.)

145. *Destruction of Paundraka and the King of Kāśī.* The next *asura* kings, who came under *Sri Krishna's* hand, were *Paundraka*, the king of *Karūṣa*, and the king of *Kāśī*. The former believed that he was the real *Vāsudeva*, and sent a messenger to *Sri Krishna* with this message. (Ch. LXVI, v. 1.) "Ignorant people have praised You, saying that You are *Vāsudeva*, the lord of the world, who have come down in *avatāra*, and You believe them. I am the real *Vāsudeva* and there is no other. Do You give up Your false name; cast aside my marks which You foolishly wear, and come and seek my protection. If not, give me battle." (v. 4 to 6.) *Sri Krishna* chose the latter alternative, and proceeded to *Kāśī*. *Paundraka* came out of the city with two *akshauhiṇis*; and the king of *Kāśī*, his friend followed him with three *akshauhiṇis* (v. 10 to 12); *Sri Krishna* saw that his enemy wore all His marks and was exactly like Himself, like an actor, coming on the stage. He laughed out right. (v. 13 to 15.) The enemies hurled at Him weapons of many kinds; but He destroyed their forces with His *chakra*, mace, sword and arrows. The battle-field became with its carnage a playground, as it were, of *Rudra*, the lord of

the *bhūtas*. (v. 16 to 18.) He then unseated *Paundraka* and cut off his head with the *chakra*. (v. 21.) As to the king of *Kāśī*, his head was cut off and cast into the city. (v. 22.) Śrī *Krishṇa* then returned to *Dvārakā*. (v. 23.) *Paundraka* having ever thought of *Hari*, all his *karma* was burnt up, and bearing His form, he became one with Him. (v. 24.)

146. The head thrown into the city was identified as the head of the king. His son named *Sudakṣiṇa* was anxious to avenge his father's death, and did severe *tapas*. (Ch. LXVI, v. 25 to 28.) *Rudra* was pleased and promised to give him what he desired. He asked for the means of avenging his father's death. *Rudra* advised him to please *Agni* (fire) with the help of *brāhmaṇas* by the method indicated for destroying one's enemy. The fire surrounded by the beings known as *pramathas* will carry out his object, provided that it was not directed against one who was a friend of *brāhmaṇas*. He did as advised, but forgot the caution added. (v. 29 to 31.) The fire, assuming a terrible form, came to *Dvārakā*. (v. 34.) The people were frightened and ran to Śrī *Krishṇa*, who was then in the presence-hall, playing a game of dice. He smiled and asking them not to be frightened, He sent His *chakra* which stood by His side. This so affected the fire, that it turned its face from the city, and returning to *Kāśī*, burnt *Sudakṣiṇa* and his *brāhmaṇa* helpers. Śrī *Krishṇa*'s *chakra* followed, and burnt the whole city. (v. 35 to 41.)

147. *Death of Jarāsandha*. *Jarāsandha*, the king of *Magadha*, was the next to suffer. Twenty thousand

princes who had been confined at a place called *Girivraja* by him on the ground that they did not submit during his conquering expeditions, sent *Śri Krishna* a message, asking for release from the bondage. (Ch. LXX, v. 22 to 24.) While the messenger was speaking, the sage *Nārada* appeared and announced that *Yudhishtīra*, the eldest of the *Pāndava* brothers, wished to perform the *rājasūya* sacrifice. He desired that *Śri Krishna* should go thither, and give His approval. (v. 32 and 41.) The *devas*, and many of the kings would go there; and they were anxious to see Him. (v. 42.) What was *Śri Krishna* to do, whether He should go for the helping of the imprisoned princes, or to proceed to the city of the *Pāndava* king and witness his sacrifice. His followers were anxious to subdue *Jarāsandha*, and would not accept the latter alternative. He then asked for *Uddhava's* opinion. (v. 45.) *Uddhava* replied that both the purposes were of importance, and that by helping the sacrifice the other purpose would also be served; for the sacrificer should of necessity subdue the kings in all directions, and the destruction of *Jarāsandha* would follow. (Ch. LXXI, v. 2 and 3.) He pointed out to the younger folk, who were eager to attack *Jarāsandha*, that that king was invincible, as he had the strength of ten thousand elephants, and was surrounded by a hundred *akshauhiṇis*. The only one who could kill him was *Bhīma*, whose strength was equal to *Jarāsandha's*; and he should engage him in a duel in the presence of *Śri Krishna*. As He creates and destroys the world

through *Brahmā* and *Rudra*, so would He destroy *Jarāsandha* though *Bhīma*. *Jarāsandha* should be approached by *Bhīma* in the guise of a *brāhmaṇa* and a request for a duel should be made. *Jarāsandha* would not refuse, as his respect for *brāhmaṇas* was great. (v. 5 to 8.) The sage, *Śrī Krishna* and the older men among the *yādavas*, accepted the advice, and orders were issued for preparation for a journey to the city of the *Pāṇḍavas*. (v. 11 and 12.)

The sage *Nārada* then left, and the messenger was sent back with the words "Do not fear; be easy in mind; I will kill the king of the *Magadhas*." (v. 18 and 19.) *Śrī Krishna* started with all His wives and sons with a large force. He passed through the country inhabited by the *ānartas*, *sauvīras* and *kurus*, and reached *Kuruksheṭra*. He then crossed the rivers *Drishadvati* and *Sarasvati*, passed the land of the *pāñchalas* and *matsyas*, and arrived at *Indraprastha*. (v. 21 and 22.) He was received with every mark of affection by His cousins and their mother, and He lived with them for a few months. (v. 46.)<sup>1</sup>

148. One day as *Śrī Krishna* and others were seated in the presence-hall, *Yudhiṣṭhīra* expressed his wish to do the *rājasūya* sacrifice, and requested *Śrī Krishna's* help. (Ch. LXXII v. 1 to 3.) He agreed, observing "you have well resolved and your fame will spread over the world. (v. 7.) The first step is to

<sup>1</sup> v. 23 to 45 describe *Śrī Krishna's* reception in great detail and they are omitted as unnecessary.

subdue all the kings, and bring this world under your control. (v. 9.) Your brothers here have the might of the rulers of the directions, and I have been won over by you. No one among the *devas* can overcome in any way, one who depends upon Me. Why should there be any doubt as to kings among men?" (v. 10 and 11.) Encouraged by these words, *Yudhishtira* sent his brothers to the four directions and they returned with success laden with treasure. (v. 12 and 14.) *Jarāsandha* alone remained, and the king showed concern; but *Sri Krishna* told him to be easy in mind, communicating to him what *Uddhava* had said. (v. 15.) *Bhīma*, *Arjuna* and *Sri Krishna* disguised themselves as *brahmanas* and went to *Girivraja*, and approached *Jarāsandha*, at the time when he awaited the coming of guests. (v. 16 and 17.) *Sri Krishna*, acting as the spokesman, said

King! Know us as guests who have come from a distance. Will you please give us what we desire? (v. 18.) What is it that one liberally disposed will not give? What is it that one treating pleasure and pain with equal indifference will not suffer? What is it that wicked men will not do? What is it that is one's own or another's to persons that look upon all alike? If one that, while he can afford to sacrifice this perishable body in order to win everlasting fame, which will be sung by good men, does not do so, he deserves to be pitied. (v. 19 and 20.) There have been many who gave up the fleeting for the eternal, such as *Hariśchandra*, *Rantideva*, *Mudgala*, *Sibi*, *Bali*, the hunter and the dove. (v. 21.)

*Jarāsandha* saw their forms, heard their voices and noticed the marks left on their wrists by the bow-strings, and suspected that they were *Kshattriyas*; and

he also remembered to have seen them before ; but he did not know exactly who they were. (v. 22.) He thought within himself as follows “These to be sure are *kshattriyas*, wearing the guise of *brāhmaṇas* ; I will give them what they desire ; and my body also, if need be, though it is the last that one will be disposed to give up. (v. 23.) Do I not hear the fame of *Bali* everywhere ? *Vishṇu* wished to deprive him of his power, and restore it to *Indra*, and appearing disguised as a *brāhmaṇa*, begged of *Bali*. He gave Him the earth in full consciousness, though dissuaded by his *guru*. (v. 24 and 25.) What object is to be attained by a *kshattriya*, who will not help a *brāhmaṇa* with his perishable body, and thus secure everlasting fame.” (v. 26.) Making up his mind, he replied “Oh ! *Brāhmaṇas* ! What is your desire ? I will give it to you, and if necessary, My own head.” (v. 27.) *Śrī Krishna* said “King ! give us a duel, if you please. We are *kshattriyas*, and have come here longing for a duel. We do not desire anything else. This is *Bhīma* ; this other is his brother *Arjuna* ; and I am their cousin, *Krishṇa*, your enemy.” (v. 28 and 29.) *Jarāsandha* burst out into a laugh, and said in anger “Fools ! If this is your desire, I will fight with you ; but I will not fight with You *Krishṇa* ; for You are timid, and have abandoned Your own city *Mathurā* for a shelter in the sea. *Arjuna* too is younger than myself, nor is he very strong. *Bhīma* is of equal strength.” (v. 30 to 32.) The fight between *Bhīma*, and *Jarāsandha* then commenced, and continued for twentyseven days, without

success appearing on either side. (v. 39 and 40.)<sup>1</sup> At length *Sri Krishna* took a twig from a tree, and tearing it to two pieces, indicated to *Bhīma* that he should do the same to his enemy. (v. 43.) *Bhīma* took the hint. He threw down *Jarāsandha*, pressed one of his feet with his own, and taking the other foot in his hands, he tore up his body into two pieces. (v. 44 and 45.) *Jarāsandha* being thus disposed of, *Sri Krishna* placed his son *Sahadeva* on his father's throne, and released the imprisoned princes. (v. 48.)

149. The princes were twenty thousand and eight hundred in number, and forgetting all the misery of bondage, they fell at *Sri Krishna*'s feet, and prayed that remembrance of His feet might never be interrupted in the midst of their *samsāra*. (Ch. LXXIII, v. 1 and 7.) They added that they were not angry with the king of *Magadha*; for the loss of their kingdoms was a blessing (v. 9); that Kings are intoxicated with their power, and are unable to see what is their real good; that they regard fleeting wealth as lasting, as the ignorant mistake a mirage for a large sheet of water (v. 10 and 11); that their own condition was no better; that by His grace they were now thinking of His feet, and that they desired neither their kingdoms nor enjoyment in the heaven-world. (v. 12 to 15.) *Sri Krishna* replied

What you desire you will have. From this day forward you will love Me steadily. (v. 18.) You speak the truth; wealth and power do intoxicate men; and many

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<sup>1</sup> v. 34 to 38 describe the fight and are omitted as unnecessary.

among the *devas*, *asuras* and men lost their places, such as *Haihaya*, *Nahusha*, *Vena*, *Rāvana* and *Naraka*. (v. 19 and 20.) Know this—that the body and the senses have a beginning and an end; worship Me with sacrifices; govern your people well; and provide for the continuance of your families. (v. 21.) Receive success and failure, pleasure and pain with an equal mind; be indifferent to the body and to those related to you through it; find pleasure only in the *ūtmā*; and fixing your mind well on Me, go on. In the end you will reach Me. (v. 22 and 23.)

*Śrī Krishna* caused *Sahadeva* to give the princes baths, and to feed them well; and He sent them in cars to their own countries. (v. 24 and 28.)

150. Next came *Chaidya* known also as *Śiṣupala*. The *rājasūya* sacrifice was begun and completed in due course.<sup>1</sup> When the time came for showing due respect to those that had come to witness the sacrifice, the question arose as to who should be approached first. Owing to the presence of many worthy persons, there was a difficulty. *Sahadeva*, one of the *Pāṇḍava* brothers, said (Ch. LXXIV, v. 18) “*Śrī Krishna* deserves the first place. He is all *devatās* that receive the offerings; He is the place and time suitable for sacrifices. He is the wealth to be used therein. (v. 19.) He is this world; He is all the *kraṭus* (sacrifices); He is the fires; He is the offerings; He is the *māṇtras*. The *sāṅkhyā* and *yoga* systems

<sup>1</sup> V. 1 to 17 of Ch. LXXIV describe the pleasure of *Kudhiṣṭira* at the killing of *Jārasandha* and his praise of *Śrī Krishna* (v. 1 to 5); also the *rishis* that were requested to help in the sacrifice; the persons who attended to witness the same; and similar matters. (v. 6 to 17.) These details are omitted as unnecessary.

deal with Him principally. (v. 20.)<sup>1</sup> He is one without a second<sup>2</sup>; He is the *ātmā* of this world. He depends upon Himself; with no instrument other than Himself, He creates, sustains and destroys; but He is not himself liable to birth as men are. (v. 21.) In order that people may reap what is good for them, *dharma*, wealth and enjoyment, He does deeds of various kinds. (v. 22.) Hence *Srī Krishna* deserves the first place; for He is the soul of all beings; and if He be pleased, all *ātmās* will be pleased. (v. 23.) One that desires that his gift should yield limitless fruit, should make the gift to *Srī Krishna*; for He is the *ātmā* of all beings; there being no other than Himself, He does not see another; He is free from love and hate; and He is full." (v. 24.) *Sahadeva*, who knew the greatness of *Srī Krishna*, then remained silent. His words were well received, and the king, knowing the mind of the assembly, worshipped *Srī Krishna*. (v. 25 and 26.) He washed His feet, and sprinkled the water on his own head, and on those of his wife, his brothers, his family and his ministers.

<sup>1</sup> The identity stated in v. 19 and 20 has reference to the relation of *ātmā* and body; *Srī Krishna* being the *ātmā* and the other things being His body, i.e., things controlled by Him. This explanation is supported by the statement in v. 21 "He is the *ātmā* of this world."

<sup>2</sup> *Srī Krishna* is Himself the world, and before creation He was without the names and forms which now appear. In this sense He was one. There was no maker of the universe other than Himself. This is the meaning of the expression "without a second".

(v. 27.) He then presented Him with yellow silk cloths and valuable ornaments ; everyone in the assembly raised his folded hands, and saluted Him, saying " *Namas*" and " *Jaya*". Showers of flowers fell over Him.

(v. 28 and 29.) *Chaidya* could not bear to see this respect paid to *Sri Krishna*, or to hear His praises. He arose from his seat, and raising his arm, he spoke these harsh words (v. 30) " How true is the saying that time is invincible? For, a mere boy has changed the minds of elderly people. (v. 31.) While there are many great men here, how does a shepherd deserve this respect? Is a crow fit to eat an offering intended for the fire ? (v. 33 and 34.) He does not observe the *dharma*s of His caste, of His stage of life or of His family ; He is unfit for any *dharma* (v. 35); He is without any good quality and lives without any control. His family has been cursed by *Yayati*. He has been excommunicated by the good, and He ever finds pleasure in drink. (v. 36.) His subjects are thieves, who have abandoned the country frequented by sages and have sought shelter in an island in the sea." (v. 37.) *Sri Krishna* said not a word. Does a lion mind the howling of jackals ? (v. 38.) The good men in the assembly could not bear to hear the abuse of their Lord ; they closed their ears, and went out cursing *Chaidya*. (v. 39.) The poet observes " If one hearing the abuse of *Bhagavān* or of one that regards Him as His highest goal, does not leave that place, He loses the merit of his good deeds and falls into hell." (v. 40.) The *Pāndavās* and their friends rose with weapons

one, and his bow and flag with two; and then he cut off the head of *Dyuman*, with one arrow. (v. 2 and 3.) The battle lasted continuously for twenty-seven days, and the soldiers in the *saubha* dropped into the sea with their necks cut by the arrows of the *yādavas*. (v. 4 and 5.)

152. At this juncture *Srī Krishṇa* returned from His visit to the *Pāṇḍavas*, and took part in the battle. (Ch. LXXVII, v. 11.) He cut asunder *Śalva*'s shield and bow with arrows, and with the mace, He broke the *saubha* into a thousand pieces, which fell into the sea. *Śalva* then alighted on the ground, and with mace in hand he rushed towards *Srī Krishṇa*, who with one arrow cut off his hand bearing the mace, and with the *chakra* sundered his head from the body. (v. 33 to 36.) In this matter an erroneous account is given by a few as follows: During the return journey *Srī Krishṇa* saw bad omens and suspected that during His absence the friends of *Chaidya* were attacking His city. (v. 7 and 8.) On arrival at *Dvārakā*, He found that His suspicions were well-founded. He asked *Rāma* to guard the city, and Himself entered the battle-field. (v. 8 to 11.) *Śalva* hurled *śakti* against the driver of His car, which He cut into a hundred pieces. (v. 12 and 13.) He then attacked *Śalva* and covered him with showers of arrows, as the sun covers the sky with its rays. (v. 14.) *Śalva* on his part struck *Srī Krishṇa*'s left arm and made His bow fall from His hand. (v. 15.) Those that saw this cried "Ha, Ha"; *Śalva* shouting aloud

addressed *Srī Krishna* thus (v. 16) "Fool ! You carried away my friend's wife while we were looking on ; and when he was off his guard, You cut off his head in the middle of the presence-hall. (v. 17.) You think that You are invincible, but if You stand before me, I will send You with keen arrows to the place from which no one returns". (v. 18.) *Srī Krishna* replied "Fool ! you prattle for no purpose, but do not see death who stands by your side. Brave men show their bravery but do not talk much." (v. 19.) With these words He struck *Śālva* at the bottom of the neck with His mace, and he shook, vomiting blood. (v. 20.) He then disappeared, and at the end of an hour a messenger came to *Srī Krishna* from His mother saying that His father was bound and carried away. (v. 21 and 22.) *Srī Krishna* was surprised, and said "How can *Śālva*, overcome *Rāma*, who is invincible by *devas* or *asuras*? Fate is powerful." (v. 24.) *Śālva* then reappeared, and bringing some one who looked like *Vasudeva*, he addressed *Srī Krishna* thus "I have brought Your father here ; I will kill him while You look on ; save him if You can." He then cut off his head, and taking it with him, he re-entered the *saubha*. (v. 25 to 27.) For an hour *Srī Krishna* was plunged in grief from attachment to His own. He then recovered Himself, and discovered that it was all the deception practised by *Śālva* under instruction from *Maya*. (v. 28.) The sage *Suka* observes that this account conflicts with what the narrators themselves say and asks : (v. 30) "Where is *Srī Krishna*, possessed

of infinite knowledge and power; and where is grief, deception, attachment or fear, which springs from ignorance? (v. 31.) Others serve *Sri Krishna's* feet, and knowing themselves, they get rid of the delusion into which they had fallen for a long time, and attain infinite power which is their own. (v. 32.) How can such a Being be deluded?"

153. To avenge the death of his friends *Dantavaktra* rushed towards *Sri Krishna* in a passion. He came alone on foot with a mace in his hand, and *Sri Krishna* got down from His car and advanced towards him with His mace. (Ch. LXXVIII, v. 1 to 3.) *Dantavaktra* said "It is fortunate that You have come before me. You are my cousin, and yet You wish to kill me. I will therefore kill You with my mace, which is as hard as *Indra's* weapon. (v. 4 and 5.) I shall then be released from my obligation to my friends. You are an enemy in the form of a relative, like a disease in one's body." (v. 6.) With these words he struck *Sri Krishna* on the head, who did not however, flinch under the blow. *Dantavaktra* was struck in return on the chest, which broke under the blow. He fell down dead, vomiting blood, and stretching his hands and feet. (v. 7 to 9.) A very small light rose from his body and entered *Sri Krishna*, as in the case of *Chaidya* while all were looking on. (v. 10.) His brother *Vidūratha* now came on, and suffered the same fate, his head being cut off by *Sri Krishna's* chakra. (v. 11 and 12.)

154. This closes the work of destruction done by *Sri Krishna* in person, which He began with *Pūtanā*.

The great battle at *Kurukshetra*, in which all the kings were killed, was not His work directly, though He witnessed it as the charioteer of *Arjuna*, one of the *Pāṇḍavas*. This battle was brought about as follows : We saw how the blind king did not treat his nephews, the *Pāṇḍavas*, properly. (para 123.) He tried to make them perish by setting fire to their residence ; but they escaped ; for sometime they lived *incognito*. At the *svayamvara* of *Draupadi* they were discovered, and were taken to the city. They were then given a tract of country to govern. (See note to para 137.) We saw also how *Yudhishtira* performed the *rājasuyā* sacrifice.<sup>1</sup> *Duryodhana*, the eldest son of the blind king was present at the sacrifice. He saw the abundance with which *Yudhishtira*'s palace was filled and the greatness of the sacrifice and his heart burnt with envy. (v. 31.) His ill-feeling was strengthened by an incident that took place in the hall given to *Yudhishtira* by *Maya*. (See para 137.) *Yudhishtira* was seated in the hall with his brothers, his relations and Śrī *Krishna*. (v. 34.) *Duryodhana* then entered it with his brothers sword in hand. (v. 36.) He mistook solid ground for water and tied up the end of his cloth. He mistook water for solid ground ; for he was deceived by the *māyā* of *Maya*. (v. 37.) *Bhima*, the

<sup>1</sup> V. 1 to 30 of Ch. LXXV describe which persons did what service at the sacrifice ; how *Yudhishtira* and others went to the *Ganges* to perform the bathing ceremony at the end of the sacrifice, and how those that had come to witness it returned home. These are omitted as unnecessary.

women folk and the kings present laughed. *Yudhishtīra* restrained them lest *Duryodhana*'s feelings should be hurt; but *Śrī Kṛishṇa* applauded their action. (v. 38.) *Duryodhana* felt ashamed and with a downcast face returned in great passion to *Hastināpura*; *Yudhishtīra* was sad, but *Śrī Kṛishṇa* was silent; for His mind was set on the taking down of the earth's burden. (v. 39 and 40.) *Duryodhana* wished to avenge himself on the *Pāndavas*. *Yudhishtīra* was invited to play games of dice at which he lost everything. He and his brothers were then sent into exile for thirteen years and a promise was given that their kingdom would be restored to them if certain conditions were observed. The promise was however not kept, and both sides prepared for war. The battle was fought at *Kuruksheṭra* in which almost all the *asura* kings of the earth were killed.

## II. PROTECTION OF THE GOOD

155. We now turn to the work of helping good men. *Śrī Kṛishṇa*'s love for the *Pāndavas*, his cousins, is well known. As soon as He was able to act for Himself, He sent *Akrūra* to ascertain the attitude of the blind king towards them. (paras 122 and 123.) On hearing that they had escaped destruction from fire, He went to see them. He was received with great affection by them and by their mother *Kuntī*. (Ch. LVIII, v. 1 to 8.) She said with tears in her eyes, and with a choking heart, remembering the many troubles through which she and her sons had passed "From the moment that You thought of us, and sent my cousin *Akrūra*, we have

been happy ; for we have had some one, *i.e.*, Yourself, to depend upon. (v. 9.) You do not regard one as Yours, and another as not Yours ; for You are the soul of all, and their well-wisher ; but You remove the troubles of one that ever thinks of You, remaining in his heart". (v. 10.) •Her son *Yudhishtira* added " What good deeds have we done to deserve the sight of one who is difficult to see by eminent *yogins* ! " (v. 11.) *Sri Krishna* remained with them during the months of the rainy season. (v. 12.) It was then that He caused a city wonderful in every way to be built for them by *Viśvakarmā*, the divine architect. (v. 24.) He also went with *Arjuna* as his charioteer, and helped the fire to consume the forest known as *khāndava*. (v. 25.) The fire, out of gratitude, gave *Arjuna* a bow, a car, horses white in colour, two cases of arrows, which would ever be full, and a coat of mail incapable of being pierced by weapons. (v. 26.) *Maya* was saved from the fire and gave *Arjuna*, his friend, a wonderful hall, in which later *Duryodhana* became unable to distinguish land from water. (v. 27.) *Sri Krishna* again went to their city at the time of the *rājasūya* sacrifice, and helped in the subjugation of the whole country and in the completion of the sacrifice. (para 148.) His assistance in the great war will be evident to every reader of the *Mahābhārata*.

156. It was pointed out how *Sri Krishna* appeared before *Muchukunda* and blessed him (paras 126 and 127), and how He released the twenty thousand chiefs who had been imprisoned by *Jarāsandha*. (Para 149.) The following are other instances. *Sri Krishna* had

a comrade, a *brāhmaṇa*, who was a very wise man. He found no pleasure in sense-objects ; he had a serene mind, and his senses were under complete control. (Ch. LXXX, v. 6.) He was a householder, and lived on what came without effort. He was nicknamed *Kuchela* from his poverty, and his wife was equally thin from starvation. (v. 7.) One day she prayed to her husband in these terms. (v. 8.) “ You are a comrade of *Bhagavān*, the husband of *Lakshmi*, and He loves *brāhmaṇas* and helps those that appeal to Him. (v. 9.) Do you go to Him, and He will give much wealth to you, who are a family man and suffer much. (v. 10.) He is now at *Dvārakā* as the lord of the *yādavas*. To one that thinks of His lotus-like feet, He will give even Himself. Why should there be any doubt in regard to those that desire only wealth or enjoyment ? ” (v. 11.) This prayer being repeated many times, he made up his mind to go, thinking that the sight of the Lord was itself the highest gain. He enquired if there was anything in the house which he might take with him as a present. (v. 12 and 13.) She obtained by begging four handfuls of rice and frying them, she tied them in a bit of rag and gave the bundle to him. (v. 14.) With this he travelled to *Dvārakā*, and entered one of the houses in which *Sri Krishna*’s wives lived. (v. 17.) *Sri Krishna* seeing him at a distance, rose from His wife’s couch, on which He was then seated, received him and embraced him with tears of joy. (v. 18.) He seated him on the couch, and He Himself washed His feet, and sprinkled the

water on His own head, though He was Himself the purifier of the world. He showed him every other mark of respect, while *Rukmini* fanned him. The inmates of the palace wondered at the treatment accorded to a dirty *brāhmaṇa*, clothed in rags, thin from starvation and with bones visible all over the body. (v. 20 to 26.) Hand in hand *Śrī Krishna* and *Kuchela* conversed, referring to the days when they lived together with their *guru*. (v. 27.) *Śrī Krishna* enquired "After leaving the house of the *guru*, did you marry a suitable wife or no?" (v. 28.) He put this question, as *Kuchela* bore the marks of a householder, but appeared to have had no enjoyment. Seeing that he did not say no, *Śrī Krishna* continued

Though you are a householder, your mind is not agitated by desires. So I conclude; for you seem to find no pleasure in cloths or other forms of wealth. (v. 29.) Some there are whose minds are not affected by desires, and who abandon the tendencies towards sense-objects; and yet they do actions like Myself, so that they may carry the world with them. (v. 30.) *Brāhmaṇa*! Do you remember our residence in the house of our *guru*? It is from a *guru* that one learns what he should learn, gets rid of ignorance and attains release. (v. 31.) He from whom the twice-born attains birth is his first *guru*; the second *guru* is he who does the *upanayana* ceremony for him, teaches him the *Veda* and instructs him as to the good *karmas* (actions) which he should do; the third *guru* is he who imparts knowledge as to the nature of the *ātmā* and of *Bhagavān* and he should be respected as I am. (v. 32.) Among those in all the castes and stages of life, those that learn from Me in the form of a *guru* what they should learn, easily cross the ocean of *samsāra*. (v. 33.) I am not so pleased with offerings, with high birth, with *tapas*, or with the control of the senses, as by the service rendered to a *guru*—I who am the *ātmā* of all beings. (v. 34.)

*Sri Krishna* then recalled to his mind an interesting incident in their student life, *viz.*, the fetching of fuel under instruction from the *guru*'s wife. (v. 35.) "We entered a great forest and were overtaken by strong wind, and heavy rain with lightning, though it was not the rainy season. (v. 36.) By that time the sun had set; all the directions were shrouded in darkness; and all places high and low were under water and we could not see anything. (v. 37.) We suffered much and taking one another's hands we wandered in the forests. (v. 38.) When the sun rose on the next day, our *guru*, *Sāndipani* came in search of us and saw our condition. (v. 39.) He said "My sons! you have suffered much on my account; one's body is very dear to him; but for my sake you have disregarded it. (v. 40.) This is the return which a good student should make to his *guru*, *viz.*, to surrender his own body in every way to the *guru* with a pure mind. (v. 41.) I am pleased with you. May you attain all your desires; may what you have learnt remain fresh in your minds now and hereafter." (v. 42.) Many similar incidents occurred while we were in the house of the *guru*. It is by the grace of the *guru* that one attains what he desires and also peace of mind." (v. 43.) *Kuchela* replied "What is it that we have not attained, when we had Your company in the house of the *guru*? (v. 44.) Your body is the *veda* itself; and it is the place from which all good things spring. What is the meaning of such a Being's residence with a *guru*? It is mere mockery." (v. 45.) *Sri Krishna* then said smiling

What present have you brought Me from your house ? Even a little given to Me with love appears great in My eyes ; what is offered to Me without love, be it a great thing, does not give Me pleasure. (Ch. LXXXI, v. 3.) If one gives me a leaf, a flower, a fruit, or even water with love, I eat it with pleasure ; for it is brought to me with love and a pure mind. (v. 4.)

But *Kuchela* hung down his head in shame, and did not give Him the fried rice ; for what was it to the husband of *Lakshmi* ? (v. 5.) Śrī *Krishna* knew that *Kuchela* did not serve Him from a desire for wealth ; and that he had come to Him to please his wife ; for He saw the minds of all. He resolved to give him wealth which even the *devas* might envy. (v. 6 and 7.) He then took out a handful of the fried rice from *Kuchela's* cloth, and said “ What is this ? Friend ! What you have brought gives Me the greatest pleasure. This fried rice pleases Me, the soul of the world.” (v. 8 and 9.) He then put the handful into His mouth, and took up a second handful, when *Rukmini* in great haste caught His hand, saying “ Lord of all the worlds ! This is sufficient to give one wealth of every kind in this world or in the next.” (v. 10 and 11.) The *brāhmaṇa* spent that night in the palace of the Lord, and regarded himself as being in the heaven-world. (v. 12.) Next day he returned home, ashamed that he had not received any wealth from his friend : and he admitted to himself that he had not asked for it. (v. 13 and 14.) He said to himself in wonder “ I have seen how kind He is to *brāhmaṇas* ; for He embraced me, the poorest of the poor, with His chest bearing *Lakshmi*. (v. 15.)

Where was I, poor sinful person, and where was Sri *Krishṇa*, the abode of *Lakṣmī* ! and He embraced me, because I am a *brāhmaṇa*. (v. 16.) He seated me on His wife's seat, as if I were His brother ; and made her fan me. (v. 17.) He Himself pressed my tired limbs with great fervour and served me in other ways. (v. 18.) He it is that gives wealth of every kind—the heaven-world, all the *siddhis* and even freedom from rebirths ; He has not given me any wealth, apparently with the thought that a poor man like me would be much intoxicated with it, and would forget Him. How great is His mercy." (v. 19 and 20.) With these thoughts, he returned home. He could hardly recognise it ; he saw something very bright and asked " what is this that I see ? " He then found it to be a palace, and asked " Whose is it ?, and having discovered that it was his own house, he wondered how it was converted from a humble cottage into a fine palace." (v. 21 to 23.) He was then received with music by men and women bright as the *devas*. His wife also came out looking like *Lakṣmī* in human form. (v. 24 and 25.) Entering his house, which exhibited wealth of every kind, he argued as to the cause of this abundance. (v. 29 and 32.) He said " I cannot see any cause other than Sri *Krishṇa*'s look. (v. 33.) But why did He not say a word, or why did he give this when I was away ? To be sure He must be ashamed that He has given so little out of His abundance. So does the rain come down in the night, when the cultivator is asleep. He belittles what is given by Himself, and makes much

of what is given to Him by a devotee. (v. 34 and 35.) May I love Him and serve Him life after life, and may I always be in the company of those that are attached to Him." (v. 36.) *Kuchela* was filled with great love for *Śrī Krishṇa*: he and his wife used His gifts without much longing for them, ever practising non-attachment. (v. 38.) He saw how the Lord was subdued by His own servants; and he meditated on Him with such fervour, that the bonds of *karma* were loosened, and he reached the goal which all good men attain. (v. 40.)

157. The next instance was the helping of *Devaki* to see her children, who had been killed by *Kamsa*. (Ch. LXXXV, v. 27 to 33.) At her request *Śrī Krishṇa* went together with *Rāma* to *Sutala*, one of the nether regions, and was received with great love by *Bali*, who ruled over it. (v. 34.) He said "Prostration to *Rāma* the great. Prostration to *Krishṇa*, the creator, who has taught the means known as *karma*, *jñāna* and *bhakti* (the doing of every *karma* as the worship of *Bhagavān*, meditation on the nature of the *atmā*, and loving meditation on *Bhagavān*) who is immeasurably great in His *svarūpa* and qualities, and who is the highest *atmā*. (v. 39.) The sight of You is unattainable by beings; yet we whose nature is characterised by *rajas* and *tamas*, have seen You without any effort on our part. (v. 40.) The various groups of the *deva* class like the *asuras*, *rākshasas*, and *pisāchas* ever cherish hatred towards You. We also are like them. (v. 41 and 42.) Some reach You by rooted hatred, some by

love; some by the love of a woman to man; but the *devas* have not done so to the same extent though they are near You and are full of the *satva* quality. (v. 43.) Even great *yogins* cannot understand Your *māya*. How can we do so? (v. 44.) Be pleased to show Your grace to me. Let my mind ever dwell on Your lotus-like feet that are sought by men without any desire; let me come out of the dark well in the form of a home; live by what trees yield—trees that by their shade give shelter to all beings; and let me with a serene mind go about either alone or in the company of worthy men that love You. (v. 45.) Command us, lord of all! free us from our evil deeds. One that carries out Your instructions with fervour becomes independent of the commands and prohibitions of the *veda*, i.e., he becomes free." (v. 46.) Śrī Kṛṣṇā explained the object of His visit. He said "Six sons of *Marichi*, born of *Urṇā* during the time of the first *Manu*, had become *asuras* for having laughed at *Brahmā* and been born as the sons of *Hiranyakasipu*. They were carried successively to *Devaki*'s womb by the Being which controls matter, and were born as her sons, and were killed by *Kamsa*. Their mother grieves on their account, and they are now by your side. I will take them to *Devaki* to remove her grief; they will then be released from the curse, and will reach the heaven-world." (v. 47 to 51.) With these words He returned with His six brothers, and gave them to His mother. They came as babies, and *Devaki* embraced them, took them on her lap, and

frequently applied her nose to the top of their heads. Their touch filled her breasts of which she made them drink. This purified them, the milk being what remained after Śrī Kṛishṇa had drunk, and they recovered consciousness of what they had been before. They prostrated themselves before Śrī Kṛishṇa, Rāma and their parents, and went through the sky to their world, while all were looking on. *Devaki* saw with wonder the return of the dead and their departure, and thought that this was due to Śrī Kṛishṇa's wonderful power. (v. 52 to 57.)

158. The next incident was the helping of *Arjuna* to marry *Subhadrā*, Śrī Kṛishṇa's sister. *Arjuna* during a pilgrimage reached the bathing ghat, named *Prabhāsa*; and there heard that *Subhadrā*, his uncle's daughter, was to be married to *Duryodhana*, and that it was an arrangement brought about by *Rāma*, which the rest of her relations did not accept. He wished to gain her hand, disguised himself as a *sanyāsin* (a religious man who has retired from the world), and went to *Dvārakā*. (Ch. LXXXVI, v. 2 and 3.) He lived in the city for the four months of the rainy season, waiting for his opportunity. He was well treated by the citizens, and *Rāma* too, not recognising him, took him home, and fed him as a respected guest. (v. 4 and 5.) There he saw *Subhadrā*, and loved her at first sight. (v. 6.) The girl too, reciprocated the love; for his beauty was such as to capture any girl's heart. (v. 7.) *Arjuna* ever thought of her and of her alone, and was looking for an opportunity to carry her away. His mind being thus

agitated by strong love, he could derive no pleasure from the hospitality shown by *Rāma*. (v. 8.) A great festival took place, which gave the long-wished for opportunity. As the girl came out of the fort in a car, he carried her away, with the approval of *Śri Krishna* and of her parents. (v. 9.) Her servants surrounded him and offered obstruction; but he drove them away with his arrows. (v. 10.) *Ramā* heard this with great agitation of mind, as the sea is agitated on a full moon day; but *Śri Krishna* fell at his feet, and his friends did the same, and *Rāma* was calmed. (v. 11.) He then sent *Arjuna* and his wife away laden with presents. (v. 12.)

159. The last incident was *Śri Krishna*'s visit to *Śrutadeva* of *Mithila*. He was *Śri Krishna*'s friend, and loved Him and Him alone so well, that he did not long for anything else. He felt himself to be full; his mind was serene; and he could therefore see things as they were. (Ch. LXXXVI, v. 13.) He resided in the city of *Mithila* in the country of the *videhas* and was a householder. He lived on what came without effort, and performed the duties of his status. (v. 14.) The king of that country named *Bahulāśva* was without pride, and was dear to *Śri Krishna*. (v. 16.) He wished to show His pleasure to both, and went to *Mithila* with a number of sages. (v. 17.) He was received by both with every mark of love and respect, and in the same breath both requested Him to be their guest with the sages. (v. 24 and 25.) He accepted the invitation, and went to the house of each at the same time without the other's knowing it. (v. 26.)

The king seated Him and the sages on fine seats, washed their feet, and sprinkled the water on his own head and on those of the members of his family. (v. 27 to 29.) He fed them, and then taking Śrī Krishna's feet on his lap and pressing them, he expressed his sense of the honour done to him. (v. 30.) He said "Lord! You are the *ātmā* (inner ruler) of all beings; You are a witness of what they think and do; You see Yourself. You have appeared before us who think of Your Lotus-like feet. (v. 31.) In order to prove that Your words are true, You appear before our eyes. The words are that *Śrī*, the serpent *Ananta*, or *Brahma*, are not as dear to You as those that love You alone and for Yourself. (v. 32.) Who knowing this will abandon Your lotus-like feet? You give Yourself to the sages who give up every thing for You, and who control their mind and senses. (v. 33.) You have been born among the descendants of *Yadu* and spread Your fame, which removes the impurities of the three worlds, in order that men plunged in *samsāra* may get rid of their suffering. (v. 34.) Prostration to You *Bhagavān*! *Krishna* whose perception meets with no obstruction and who in the form of the *rishi Nārāyaṇa* do *tapas* for the well-being of the world. (v. 35.) Be pleased to live for a few days in my house with the sages; and purify with the dust of Your feet my house, in which *Nimi* and his descendants have lived." (v. 36.) *Śrī Krishna* complied with his request and lived there for a few days, making the men and women of the city happy. (v. 37.) *Srutadeva* was equally pleased. He fell

prostrate before *Sri Krishna* and the sages, and danced for very joy, throwing up his cloth. (v. 38.) He seated them on seats made of grass; with the help of his wife he washed their feet, and with this water he and the members of his family bathed, and the house too was washed. (v. 39 and 40.) He placed before them fruits, water sweet as nectar and fragrant with the root of a grass, sweet-smelling musk, the *tulasi* leaf, *kusa* grass and lotus flowers, and food calculated to promote the *satva guna*. (v. 41.) He thought within himself thus “How could I have the company of *Sri Krishna* and of the *rishis*—*rishis* the dust of whose feet are the seat of all sacred rivers and who are the abode of *Bhagavān*—I who have fallen into the dark well in the form of a home?” (v. 42.) When the hospitality was completed and the guests were seated, *Śrutadeva*, his wife, sons and relations pressed their feet, while he gave expression to his sense of the honour done. (v. 43.) He said to Him “*Bhagavān*, the highest *Purusha*! You have now appeared before me—You who created this universe with Your *saktis* (inseparable elements, viz., matter, *ātmās* and time) and entered unto it with Your unchanging *svarūpa*. (v. 44.) When a person sleeps, You of Your own will create a body for him other than his own, and entering into it, You experience dream perceptions in accordance with his *karma*; You do this not directly but through him and they do not touch You. (v. 45.) You shine in the hearts of those that have a pure mind, and that hear Your stories, recite them, place flowers at

Your feet, prostrate before them and converse about You. (v. 46.) Though You are in the hearts of persons, whose minds are agitated with *karma*, yet You are very far from them ; they cannot perceive You, as they are influenced by the *gunas*, *rajas* and *tamas* and by the effects which they produce, desire and aversion ; and in their perception of themselves as they are they are blinded by Your *sakti* (matter). (v. 47.) Prostration to You who are reached by those that know their own nature and Yourself, who are not controlled by any one, who distribute with Your own will punishments to men in accordance with their *karmas*, who take up forms in *avatāra* for mere amusement and not under compulsion from *karma* and who are hidden from the eyes of those that are deluded by Your *māyā*. (v. 48.) Command us Your servants. What shall we do for You ? The troubles of men last until they can perceive You with their senses." (v. 49.) *Sri Krishna* detected that *Śrutadeva* showed greater love for Himself and less for the sages, and taught him that he should love *brāhmaṇas* more than Himself. For this teaching *vide* para 162. Thus instructed, *Śrutadeva* worshipped the sages along with *Sri Krishna* with the love due to *Bhagavān* and attained the highest goal. (v. 58.) *Sri Krishna* dwelt for some time with him and with the king both of whom loved him, taught them the path of holiness and returned to *Dvārakā*. (v. 59.)

### III. ESTABLISHMENT OF DHARMA

160. We have now to examine how *Sri Krishna* established *dharma* during this period of His life. It was

on the eve of the great battle at *Kurukshetra* that He imparted the teaching known as the *Bhagavad-Gītā*, though this is not stated in *Śrī Bhāgavatam*. He set an example to the world by His daily practice. When the dawn approached, the cocks crew, the birds stirred in their nests and chirped, and the bees hummed, while the wind wafted the fragrance of *mandāra* flowers, *Śrī Krishna* rose from His bed—though His wives hated this hour, as it separated them from their husband. (Ch. LXX, v. 1 to 3.) Then sipping water, He meditated with a serene mind on *Īśvara* and thought of Him in the following aspects—that He is infinite bliss; He reveals Himself without any help; He is ever untouched by *avidyā* (ignorance). He is ever invested with matter, which by its evolution and dissolution brings about the appearance and disappearance of this world; that nothing is outside of Him; that this evolution and dissolution lead to no change in Himself; and that He is one, and requires no help from any one in this work, nor depends upon any cause whatsoever. (v. 4 and 5.) *Śrī Krishna* then took His bath in pure water, wore new cloths, and performed the usual ceremonies in the prescribed manner, *viz.*, *sandhyopāsana* repetition of the *gāyatri*, offering to the fire, praise of the rising sun, oblation to the *devas* the sages and the *pitrīs* (ancestors) and worship of old *brāhmaṇas*. (v. 6 and 7.) He then gave away a large number of cows to *brāhmaṇas*, the cows being provided with gold covers for their horns, with garlands of pearls round their necks, with fine cloths over their bodies and with

silver covers for their hoofs. The cows were milch ones, with first-born calves. They were given along with silk cloths, antelope skin, and gingelly seed, and the *brāhmaṇas* were first decorated before they received the cows. This was done every day. (v. 8 and 9.) He then prostrated Himself before cows, *brāhmaṇas*, images of *Īśvara*, elderly people, and teachers, and also before all beings. He then touched things which would bring good luck. (v. 10.) He put on His own cloths, His own ornaments, and sandal paste and garlands. (v. 11.) He then looked into clarified butter and a mirror, and saw cows, bulls, *brāhmaṇas* and *Īśvara's* images. He then gave to all classes living in the city or in the palace and to his ministers and others whatever they needed and to their heart's content. (v. 12.) He then got upon His car and went to the presence hall. He came out in as many forms as there were wives' houses, but went in one form to the hall. (v. 14 to 17.)

161. *Śrī Krishna* attached great importance to the paying of respect to *brāhmaṇas*, and impressed it on the minds of all both by precept and example. He met certain sages at *Kurukshetra* during a solar eclipse, and falling prostrate before them, He said

We have this day reaped the full fruit of our birth ; for we have seen the highest among *yogins*—a thing impossible even for the *devas*. (Ch. LXXXIV, v. 9.) How have we been able to see you, to touch your feet, to fall prostrate before them, to worship them or to put questions to you? For, who are we, who look upon a bath in sacred waters as *tapas*, and who regard a mere image as

*Īśvara.* (v. 10.) Sacred waters and images of earth or stone purify no doubt; but they take a long time, while good persons purify by mere look. (v. 11.) Neither fire, nor the sun, nor the moon and stars, nor the great elements, nor the tongue and mind can remove the sin of men who see differences in *ātmās* from differences in bodies; but wise men purify them when service is rendered to them for an hour. (v. 12.) One that regards as the *ātmā* this corpse made of three elements, wife and children as his own, images of earth as *Īśvara* and water as sacred, but does not see in wise men *Īśvara* and sacred waters—he is a mere brute and an ass. (v. 13.)

The sages were dumb-founded by His prostration and by this speech, and were silent for some time. At length they perceived that *Sri Krishna's* object was to set an example to others, and they replied in these words (v. 14 and 15)

Ruler of even those that create the world! we are deluded by Your *māyā*, even though we are the foremost among those that know the truth; yet You conceal Your greatness by acting like men. Your actions are wonderful indeed. (v. 16.) You are without any *karma*; and yet You act. You were one before creation. You Yourself created this universe, sustain it, and will destroy it in the end; but You are not bound by these activities; You, who were one, now appear as many as a single lump of earth becomes articles appearing in many forms and bearing many names. Your action is mimicry indeed. (v. 17.) In due time You bear a pure form to protect Your men and subdue the wicked; You also appear as a *kshattriya* and a householder, and by Your practice You strengthen the ancient path described by the *veda*. This is mere amusement to You. (v. 18.) The pure *veda* is Your heart; it explains the nature of the body, of the *ātmā*, and of the highest *Ātmā*, who is Yourself and who is other than the body and the *ātmā*. This can be perceived by one by the practice of *tapas*, by recitation of the *veda* and by meditation. (v. 19.) As *brāhmaṇas* bear the *veda*, the place from which You are best known, You

respect them. You are the foremost among those that treat them with respect. (v. 20.) Our birth has now borne good fruit; also our learning, our *tapas* and our eyes; for we are now with You, You are the goal of good men and the means of their reaching it. To be with You is the highest good. (v. 21.) Prostration to You *Bhagavān Kṛishṇa*, whose will meets with no opposition, whose greatness is concealed by Your *māyā*, and who are the highest *ātmā*. (v. 22.) These *vrishṇi* chiefs, who know the *ātmā* and find pleasure only therein do not perceive You as You are; for You conceal Yourself with the screen of Your *māyā*. (v. 23.) When a person that regards the products of matter as giving real enjoyment, and the body made of matter as the *ātmā*, sleeps and dreams, he considers himself as having the form and name of the body in which he then moves about, and as possessing the senses then created for dream perception but does not know that he is other than they. (v. 24.) Similarly the waking man loses knowledge of his own nature and of Yourself by the activities of material products bearing forms and names and of the senses; he is deluded into believing that he is the body and that he is independent of You. He does not therefore know himself as he is. (v. 25.) We have now seen Your feet which destroy hosts of evil deeds and purify, and which are perceived in their hearts by those whose *yoga* has been perfected. You are reached by those whose intense love for You has destroyed their tendencies and their ignorance concealing their real nature. Be pleased to bless us lovers of Yourself. (v. 26.)

162. On another occasion, i.e., during the visit to *Srutadeva* of *Mithilā*, *Sri Kṛishṇa* observed, addressing him

Know these *brāhmaṇas* as having come here in order to bless you. They go about the world ever thinking of Me and purify the worlds with the dust of their feet. (Ch. LXXXVI, v. 51.) Images of *Īśvara*, sacred places and sacred waters purify those that see them, touch them or worship them; but they do it little by little and take a long time. They have this power, because they have

been seen by very worthy men. (v. 52.) Of all beings here a *brāhmaṇa* is superior by birth, by *tapas*, by learning, and by cheerfulness. Why should we urge his superiority, when he also meditates upon Me? (v. 53.) This form of Mine with four hands is not dearer to Me than a *brāhmaṇa*; for he is full of all the *vedas*, as I am full of all the *devas*. Fools, not knowing this and regarding images as *Īśvara*, disregard or find fault with Me in the form of a *guru* or a *brāhmaṇa*. (v. 54 and 55.) A *brāhmaṇa* regards as My forms this world of movable and immovable things, and the substances of which they are made, and thus he sees Me in every thing. (v. 56.) Therefore worship these sages with fervour; if so, I shall Myself be worshipped; but not otherwise, even though one uses abundance in the worship. (v. 57.)

163. This teaching was enforced by example. When *Rukmini*'s messenger came to *Dvārakā*, *Śri Krishna* got down from His seat, placed the *brāhmaṇa* upon it, and worshipped him, as the *devas* worship Himself. When the *brāhmaṇa* had taken his meal, He pressed his feet with His hand and conversed with him. (para 129.) He extended the same treatment to the sage *Nārada*, *Kuchela* and the sages whom He met during an eclipse. During the *rājasūya* sacrifice of the *Pāndava* king, when the duties of hospitality were shared by his friends and relations, *Śri Krishna* took upon Himself the duty of washing the feet of the guests. (Ch. LXXV, v. 5.)

164. The danger attending the taking away of a *brāhmaṇa*'s property was impressed by *Śri Krishna* on His sons, and through them to all rulers over men. The occasion for the teaching was afforded by the release of *Nṛiga* from a lizard's body at the touch of

*Sri Krishna's hand.* *Nṛiga* was a great king, the son of *Ikshvāku* and had made gifts of numberless cows to *brāhmaṇas*. (Ch. LXIV, v. 10.) One of them got mixed with his own cows, and was given away to another *brāhmaṇa* in ignorance. The two *brāhmaṇas* quarrelled over it, and neither would take a hundred thousand cows in lieu of that particular cow. For this fault *Nṛiga* was condemned to lead the life of a lizard. (v. 10 to 29.) *Sri Krishna* observed

The property of a *brāhmaṇa* is difficult to digest, be it as little as it may, even though the person who appropriates it shines with *tapas* like fire. What should we say of the difficulty in digesting it, when the person who takes it is a king, regarding himself as the lord of all ? (v. 32.) I do not consider *hālāhala* to be poison ; for it can be neutralised. The property of a *brāhmaṇa* is poison indeed ; for it cannot be made ineffective on earth. (v. 33.) Poison kills one that eats it ; fire can be quenched with water ; but the property of a *brāhmaṇa* destroys one's family completely. If appropriated with permission, however obtained, it kills three generations—the guilty person, his father and son ; but when it is taken with force, it destroys ten generations before and ten generations after the person. (v. 34 and 35.) Kings intoxicated with their power do not see in a *brāhmaṇa's* property the cause of their fall. Those that long for it long for hell ; they are fools. Those, that take it, are boiled in the hell known as *Kumbhipāka* for as many years as there are drops in the tears of the suffering *brāhmaṇa*. One that deprives a *brāhmaṇa* of his means of livelihood, whether given by himself or by another, is born as a worm in filth for sixty thousand years. (v. 36 to 39.) May a *brāhmaṇa's* property never come to Me, by desiring which a King becomes short-lived, is defeated by enemies and loses his kingdom. Do not injure a *brāhmaṇa*, even though he beats or curses.

See how I carefully prostrate Myself before them. Do you do the same; otherwise, you will deserve punishment at My hands. (v. 40 to 42.)<sup>1</sup>

<sup>1</sup> Note 1. Verses 1 to 8 of Ch. LXIV state how *Nṛiga* in the lizard's body was taken out of a well by *Sri Krishna* and how he rose from that body in a beautiful form. v. 10 to 29 explain how he became a lizard. The substance of these verses is given in the para, the details being omitted.

Note 2. At the beginning of the chapter there are 12 additional verses which state *Sri Krishna's* visit to the *Pāṇḍavas* when they went to live a forest life for 12 years.

## SECTION X

### RĀMA'S DEEDS

165. *Destruction of Rukmi.*<sup>1</sup> *Pradyumna*, the son of *Sri Krishna* by *Rukmini*, won the hand of *Rukmi*'s daughter at a *svayamvara*, overcoming the princes that competed with him for her hand. *Rukmi* raised no objection out of his love for his sister, though his hatred of *Sri Krishna* was as strong as ever. (Ch. LXI, v. 22 and 23.) *Pradyumna*'s son *Aniruddha* married *Rukmi*'s granddaughter (son's daughter), *Rukmi* giving his consent for the same reason. (v. 25.) After the marriage ceremony was over, *Rukmi* invited *Rāma* to play a game of dice. Certain proud friends of *Rukmi* said "defeat *Rāma* in a game of dice ; he does not know how to play but his fondness for it is great." (v. 27 and 28.) *Rāma* accepted the invitation and played ; He offered successively a hundred, a thousand and ten thousand coins as wager. *Rukmi* won them all. The king of *Kalinga* laughed at *Rāma* showing his teeth. This

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<sup>1</sup> V. 2 to 4 state how *Sri Krishna* conducted Himself towards his wives. This is a repetition of what has been stated in para 140. V. 5 to 19 state that each of his principal wives had ten sons and enumerates their names. This detail is omitted as unnecessary.

ridicule *Rāma* could not brook. (v. 29.) *Rukmi* then offered a hundred thousand, which *Rāma* won ; but *Rukmi* claimed the success for himself. This enraged *Rāma*, and his eyes naturally red became redder still. He offered the same amount and played. (v. 30 and 31.) This also *Rāma* won ; but *Rukmi* claimed it as his and said that he was supported in this statement by the bystanders. (v. 32.) Then a voice in the air was heard saying “the amount has been won by *Rāma* ; and what *Rukmi* says is false.” (v. 33.) Disregarding this statement, *Rukmi* the king of *vidarbhas* said in ridicule “you are not clever in playing with dice ; for you are a shepherd living in the forest ; kings play with dice and arrows but not persons like you.” (v. 34 and 35.) Being thus insulted by *Rukmi* and ridiculed by others, *Rāma* was filled with rage, and taking an iron pole killed him. (v. 36.) The king of *Kalinga* fled but overtaking him at the tenth step, *Rāma* pulled out his teeth for laughing at himself. (v. 37.) Others also on *Rukmi*'s side were punished and fled with broken hands, thighs, and heads and covered with blood. (v. 38.) Śrī *Krishṇa* was present, but said not a word for fear of offending *Rāma* and *Rukmini*. (v. 39.) Then Śrī *Krishṇa*, *Rāma* and others returned to *Dvārakā* taking *Aniruddha* and his wife with them. (v. 40.)

166. *Rāma's Visit to Nanda's vraja.* *Rāma* paid a visit to the *vraja* desirous of seeing *Nanda*, *Yaśodā* and friends. After the usual greetings (Ch. LXV, v. 1 to 8) the *gopis* said laughing “Does Śrī *Krishṇa* live in comfort loved by the women of the city ? Does He

remember His relations, His father and mother ? (v. 9.) Will He come here once at least to see His mother ? Does He remember how we served Him ? (v. 10.) For His sake we abandoned mother, father, brothers, husband, children and sisters—a thing very difficult to do. But He abruptly abandoned us, cutting asunder our mutual attachment. How can we, women as we are, refrain from placing faith in His words ? (v. 11.) The city women on the other hand are clever. How do they accept His words—He who is fickle-minded and does not remember the service done to Him. But they cannot help accepting those words ; for His beauty, His smile and look must increase their passion for Him and make them unhappy. (v. 13.) *Gopis!* What do we gain by thinking and speaking of Him. Speak of something else ; if time passes for Him without us, it may pass for us without Him." (v. 14.) With these words the *gopis* cried, thinking of *Sri Krishna's* smiles, sweet words, pretty looks, gait, and loving embrace. (v. 15.) *Rāma* comforted them with *Sri Krishna's* message which touched their hearts ; he knew how best to pacify men. (v. 16.)

167. *Rāma* remained in the *vraja* for the two months of spring time (April to June) and filled the *gopis* with delight, sporting with them on moon-lit nights in the forest by the side of the *Jumna*. (v. 17 and 18.) *Varuna* directed the *devatā* in charge of a spirituous liquor to make it flow down from the hole in a tree in the forest. This was accordingly done and the whole place was filled with fragrance. (v. 19.) Its smell

drew *Rāma* to the tree where he drank it with the women. (v. 20.) He then went about in the forest, his eyes red with intoxication, the women following him and singing his deeds. (v. 21.) He desired to play in the water of the *Jumna*; and invited her to go to him; but as this order was disregarded, he became angry and drew the river towards himself with the end of his plough. (v. 23.) He said "Sinful being! you disregard me and though invited by me to come here you have not done so; I will separate you into a hundred channels with the end of my plough." (v. 24.) The stream was filled with fear and trembling fell at his feet saying (v. 25) "*Rāma*! Lord of the world! I did not know your power; you support the universe with a tittle of your strength. (v. 26.) *Bhagavān*! Be pleased to release me who have taken refuge in you." (v. 27.) He complied with her request, and getting into the stream he sported with the women as a king of elephants sports with she-elephants. (v. 28.) Evidence of the treatment accorded to the stream may be seen even now (the time of *Suka*). (v. 31.)

168. *Destruction of Dvivida*. There was a monkey named *Dvivida* who was a minister of *Sugrīva*, a brother of *Mainda*. He was a companion of the *asura* *Naraka*, and wishing to avenge his death, (para 138) he did havoc by setting fire to cities, villages, mines and shepherd's habitations. (Ch. LXVII, v. 2 and 3.) He uprooted hills and reduced cities to powder with them. This was done to a larger extent in the *ānartha* country in which *Sri Krishna* resided. (v. 4.) He stood

in the middle of the sea and raising the water with his hands he submerged the adjoining land ; for he had the strength of ten thousand elephants. (v. 5.) He carried the work of destruction to the *āśramas* of *rishis*, pulled down the trees and broke them ; and he polluted the fires tended by them with urine and dung. (v. 6.) He carried off men and women, put them into hill caves as a wasp puts a worm into its nest and he closed the entrance. (v. 7.) *Rāma* heard what *Dvivida* was doing when he went to the *Raivata* hill, where he sported in the midst of women intoxicated with spirituous liquor and sang with his eyes rolling with intoxication. (v. 8 to 10.) *Dvivida* went up the trees on the hill and shook them making a rustling noise and showing himself. (v. 11.) The women that were with *Rāma*, naturally prone to perceive the humorous, laughed at his doings. (v. 12.) The monkey was enraged at this, and made grimaces and showed them his anus, while *Rāma* was looking on. *Rāma* being enraged at this threw a stone at the monkey, who evading it broke the liquor pot and pulled the cloth of the women. (v. 14 and 15.) *Rāma* took up his plough and iron pole in order to kill him ; the monkey uprooting a *sāla* tree struck *Rāma* on his head. (v. 17 and 18.) *Rāma* calmly received the blow and struck the monkey with the iron pole which broke his head ; and blood flowed therefrom like streams from a hill. (v. 19.) The monkey pulled up another tree and struck *Rāma* with it, who cut it to a hundred pieces. The monkey tore up tree after tree until

the forest was completely denuded. (v. 21 and 22.) The monkey had then recourse to hills which *Rāma* reduced to powder in sport. (v. 23.) The monkey then going up to *Rāma* struck him on his breast with his fist. (v. 24.) *Rāma* threw aside the plough and the iron pole and struck the monkey at the root of the neck. He fell down dead vomiting blood. (v. 25.) His fall shook the hill with its trees as a ship on the sea is shaken by a strong wind. (v. 26.) The death of *Dvividha* was received with applause and marks of delight were shown in the usual manner. (v. 27 and 28.)

169. *Release of Sāmba.* *Sāmba*, a son of *Sri Krishna* by his wife *Jāmbavati*, won the hand of a daughter of *Duryodhana* at a *svayamvara*. (Ch. LXVIII, v. 1.) This enraged the *kauravas* who did not like the match; and they said "This conceited young man treats us with contempt and tries to carry off the maiden, who does not love him. Bind him. What will the *vrishnis* do? They enjoy the kingdom which has been given to them by us out of good will. (v. 2 and 3.) If they hear the binding of *Sāmba* and come here, their conceit will be taken out of them, and they will be reduced to inactivity like *prāṇa* well controlled." With these words *Duryodhana* and his companions began to bind *Sāmba*, and this action of his met with the approval of the elderly men among the *kauravas*. (v. 4 and 5.) *Sāmba*, seeing their preparation, took up his bow and stood waiting for them like a lion. (v. 6.) His opponents going up to him covered him with arrows. (v. 7.) *Sāmba* did not

brook it, as a lion does not brook the attacks of inferior beasts (v. 8) and attacked *Karṇa* and five others at the same time with six arrows, each with one. (v. 9.) They applauded his deed ; but being more numerous, they unseated him and bound him. They then took him and the maiden with them and returned to the city. (v. 10 to 12.) The news of *Sāmba*'s being bound was carried to *Dvārakā* by *Nārada*. The *vṛishnis* prepared for fight ; but *Rāma* pacified them ; for he did not like that the *vṛishnis* and the *kauravas* should fight with one another. (v. 13 and 14.) *Rāma* went to *Hastināpura* with *brāhmaṇas*, and remaining in the gardens outside the city, sent *Uddhava* to appraise the *kauravas* of his visit. (v. 15 and 16.) The *kauravas* met *Rāma* with great pleasure. After the usual greetings *Rāma* said (v. 17 to 20) " Hear what *Ugrasena*, overlord over kings, commands you. Listen attentively and carry it out. Do not delay. You, many in number, bound unrighteously *Sāmba*, who was alone, I will excuse this, as I wish that there should be no disagreement among friends." (v. 21 and 22.) These words enraged the *kauravas* who said (v. 23) " Oh how wonderful is this ? The work of time cannot be understood ; the shoe wishes to rise to the head which wears a crown. (v. 24.) The *vṛishnis* are connected with us by marriage. We gave them a throne and we have allowed them to sit with us, to sleep with us and take their food with us ; we have treated them as our equals. (v. 25.) They are in possession of *chāmaras*, conch, a white umbrella, a crown, seats and

a throne ; for we have looked upon this with indifference. (v. 26.) Enough. Let them no longer enjoy a king's paraphernalia ; they have turned against us the givers, as a serpent turns towards one, that gives it *amrita* ; and they command us, and are not ashamed at doing so. (v. 27.) Even *Indra* cannot take from the *kauravas* who rely on the support of *Bhishma*, *Drona*, *Arjuna* and other warriors, what they do not give him, as a sheep cannot take what is with a lion." (v. 28.) With these words the *kauravas* returned to the city. They addressed these improper words to *Rāma*, intoxicated with their birth, with the possession of powerful relations and with prosperity. (v. 29.) *Rāma* was enraged at the behaviour of the *kauravas* and at the words addressed to himself by them.<sup>1</sup> He resolved to extirpate the *kauravas* and taking his plough he rose with angry looks which threatened to burn the three worlds. (v. 40.) With the tip of the plough he pierced into the city and drew it towards the *Ganges* intent upon destroying it. The city fell into the water and whirled round like a boat on water. Seeing this the *kauravas* were frightened and sought *Rāma* as their refuge with their families. They brought *Sāmba* and his wife *Lakshmanā*, and with folded hands they said (v. 42 and 43) " *Rāma* ! *Rāma* ! the support of all ! we did not know your greatness ; be pleased to excuse

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<sup>1</sup> Verses 31 to 39 contain the angry words of *Rāma* spoken to himself. They form a commentary on the words of the *kauravas* and they are omitted as unnecessary.

our misdeed; for we were ignorant and foolish." (v. 44.) They then praised him in v. 45 to 48. Rāma excused them and returned to Dvārakā with Sāmba and his wife laden with large presents given by her father. (v. 49 to 52.) Evidence of the drawing of the city towards the *Ganges* may be perceived even now (*Suka's* time). The city leans towards the river being high on the south and low on the north. (v. 54.)

170. *Pilgrimage.* Rāma heard about the preparation made by the *kauravas* for a fight with the *Pāndavas*. Unwilling to take part in the fight, he departed on the plea of going on a pilgrimage; for he was neutral and did not wish to side with either party and oppose the other. (Ch. LXXVIII, v. 17.) In the course of his pilgrimage he went to *Naimiṣa*, where certain *rishis* were doing a *satra* sacrifice, and was received with great respect. (v. 20 and 21.) He saw one *Romaharshana*, who occupied a seat above the seats of *brāhmaṇas* and who did not rise to receive him and do prostration. Enraged at this, he said "He is a member of a mixed caste.<sup>1</sup> Why does he occupy a seat above the seats of these *brāhmaṇas* and also above the seat of myself, whose function is to protect *dharma*? He deserves to be killed. (v. 22 to 24.) He

<sup>1</sup> There are 2 classes of mixed castes. When a person of a higher caste marries a woman of a lower caste the issue of such a union is known as *anuloma*. When the man marries a woman of the higher caste the issue is *pratiloma*. In the present case the offending person belonged to the latter class.

was a disciple of the *rishi Vyasa* and learnt from him a great deal including *itihāsas*, *purāṇas* and *dharma sāstras*. (v. 25.) But this learning has done him no good ; for he is conceited, his mind and senses are not under control and he regards himself as a person of great learning. (v. 26.) Persons who put on the appearance of doing *dharma* without really doing it, deserve death at my hands ; they are worse offenders than fallen men. It is for punishing them that I have come down in *avatāra*." (v. 27.) With these words, he killed *Romaharshana* with the tip of a blade of grass that he held in his hand. *Rāma* as a rule used to refrain from killing even wicked persons. This action in regard to *Romaharshana* was therefore surprising. Who can prevent what must happen. (v. 28.) The *rishis* cried out "Ha Ha" with sad hearts and said to *Rāma* you have done *adharma*. We gave him the seat which a *brāhmaṇa* should occupy ; also long life and freedom from fatigue, until our *satra* sacrifice should be completed. (v. 29 and 30.) Killing him is equivalent to the killing of a *brāhmaṇa* ; and you have done this as if you did not know this. You are the lord of *yogins* ; even the *veda* cannot command you. (v. 31.) Though this is so, it is desirable that you should of your own accord do a penance, which will wipe out the homicide of a *brāhmaṇa* ; and if you do so, you will carry the world with you. (v. 32.) *Rāma* replied "I will do as you suggest ; be pleased to state what I should do. Do not tell me what is permitted to a person unable to do the prescribed penance. (v. 33.) I will give this

man with my power long life, strength of the senses and whatever else you desire for him." (v. 34.) The *rishis* said "The weapon used by you, your power, this person's death, and our words—none of these should prove ineffective; do that which will carry this out." (v. 35.) *Rama* said "The *veda* states that a person himself is born as his son; hence the son of the dead person will relate the stories to you. He will have long life and strength of the senses." (v. 36.) What is it that you desire, great sages,? Say it, I will do it. You wise men consider what is the penance that I should do for killing this person in ignorance. (v. 37.) The *rishis* replied "A son of *Ilvala* named *Balvala*, an *asura*, comes on the full and new moon days and pollutes the sacrificial ground pouring pus, blood, dung, urine, toddy and flesh. Kill him. This will be the greatest service that you can do to us. Then go round the *Bhāratavarsha* (modern India) without desire and hate and bathe in holy waters. If this be done for twelve months, you will become pure." (v. 40.)

171. *Rāma* stayed at the place to carry out the desire of the *rishis*. On the full moon day, the sacrificial ground was polluted as described by them, and *Balvala* appeared with a trident in his hand. (Ch. LXXIX, v. 1 and 2.) He was of large size, and looked like a split heap of black pigment; his moustache and the hair on his head looked like molten copper, and his face was frightful with protruding teeth and eye brows. (v. 3.) Seeing him, *Rāma* thought of his weapons the plough and iron pole, which came and stood by his side.

(v. 4.) *Balvala* was moving about in the sky ; but *Rāma* drew him towards himself with the end of his plough and struck him on the head with the iron pole. (v. 5.) He fell down with a piteous cry with his face broken, and vomiting blood. (v. 6.) The *rishis* applauded *Rāma*'s deed, gave him their blessings, bathed him as the *devas* bathed *Indra* and gave him a garland of flowers, two cloths and ornaments. (v. 7 and 8.) With their permission *Rāma* departed for the pilgrimage. (v. 9.)

172. *Rāma* continued the pilgrimage<sup>1</sup> and returned at the end of twelve months. He then learnt from *brāhmaṇas* how in the great battle at *Kuruksheṭra* all the kings had been killed ; he regarded the burden of the earth as removed. (v. 22.) *Bhīma* and *Duryodhana* were fighting with each other with their clubs. Wishing to make them desist from the fight, he went to *Vinasana* (*Kuruksheṭra*). (v. 23.) Addressing them he said "You are both brave men, and of equal strength. One of you has great strength and the other has great skill by practice. (v. 26.) I therefore do not see success or failure on either side ; desist from the useless fight." (v. 27.) They did not accept his words ; for their hatred of each other was rooted ; and each recalled to his mind the injuries done and the cruel words spoken by the other. (v. 28.) *Rāma* regarding this as the work of fate, returned to *Dvārakā*. (v. 29.)

<sup>1</sup> V. 10 to 21 of Ch. LXXIX describe the places visited by *Rāma* and what he did at those places. These details are omitted as unnecessary.

Subsequently he went to *Naimiṣa* and with the help of the *rishis* he performed a sacrifice. In return for the help which they afforded, he taught them pure wisdom, by which one sees this world in *Bhagavān*, and *Bhagavān* in the world. (v. 31.)

## SECTION XI.

### MISCELLANEOUS

173. *Destruction of Sambara.* Pradyumna was, as already stated, a son of Sri Krishna by Rukmini. Within ten days of his birth he was carried off by the asura Sambara and thrown into the sea ; for the asura had learnt that his own death would come from Pradyumna's hand. (Ch. LV, v. 2 and 3.) He was devoured by a large fish ; and this fish was caught along with other fish in the net of fishermen. (v. 4.) The fish was taken to Sambara and given him as a present. Sambara sent it into his kitchen, where it was cut open, and the baby was discovered. He was shown to Mayavati, a lady who worked in the kitchen. Her mind was filled with suspicions ; whereupon Narada appeared before her and told her who the baby was and how he got into the abdomen of the fish. (v. 5 and 6.) She was the wife of cupid and was known as Rati. When her husband was burnt by the anger of Rudra, she waited for the time when he would take up another body. (v. 7.) Knowing from Narada's account that the baby was her husband, she loved him and brought him up. (v. 8.) In a short time the baby grew up into a fine young man and

his beauty was such as to agitate the minds of the women that saw him. (v. 9.) *Māyāvati* then approached him in the attitude of a wife (v. 10); upon which *Pradyumna* said "Mother! Your attitude is improper. You forget that you are my mother and behave like a woman who loves a man." (v. 11.) *Māyāvati* then told him the truth as to who he was and as to her own relationship to him." (v. 12 and 13.) She added "Kill this *asura*, who is your enemy and who is invisible by others. He is the master of a hundred wonderful powers; but I will teach you *mohana* and other similar powers, with which you may nullify them. (v. 14.) Your mother having lost her baby, grieves like the *kurari* bird, and like a cow that has lost its calf." (v. 15.) With these words she taught him *mohana* which nullifies all other *māyās* (wonderful powers). (v. 16.) Armed with this power, *Pradyumna* invited *Śambara* to a fight in words which he could not brook. (v. 17.) *Śambara* with eyes red with rage came out with a club in his hand. (v. 18.) He whirled it round and throwing it at *Pradyumna*, shouted. (v. 19.) *Pradyumna* with his own club made his enemy's club powerless, and hurled his own club at him. (v. 20.) *Śambara* had then recourse to *māyās* of *asuras* taught him by *Maya*; and going up the sky he showered down arrows upon *Pradyumna* (v. 21.) *Pradyumna* used the power taught him by *Māyāvati* and making *Śambara*'s *māyās* ineffective, he cut off his head with his sword. (v. 23 and 24.) He was then taken by his wife through the sky to *Dvārakā*, and he entered the women's apartments of the palace.

(v. 25 and 26.) He was so like Śrī Kṛishṇa, that his wives mistook him for their husband and hid themselves. (v. 28.) Gradually by certain marks they discovered that he was other than Śrī Kṛishṇa, and approached him and his wife in wonder. (v. 29.) Rukmini at the sight of Pradyumna thought of her long lost son, and her breast filled from affection. (v. 30.) She thought as follows “Who is this best of men? To whom does this lotus-eyed person belong?, and who bore him in her womb; where did he get hold of this lady? (v. 31.) If my son, who was carried away from the room in which I was confined, lives, he would be of the same age and form. (v. 32.) How does he happen to resemble Śrī Kṛishṇa in His form, in His limbs, in His gait, in His voice, smiles and looks. (v. 33.) Or is he my long lost son? My affection for him is great, my left arm flutters.” (v. 34.) While she was thus reflecting, Śrī Kṛishṇa appeared on the scene with Vasudeva and Devaki (v. 35.) He knew what had taken place; but He held His tongue. Nārada arrived and solved the mystery. (v. 36.) It is needless to describe the delight of the parents, of the women of the palace and of the residents of the city (v. 37 to 39.)

174. Playful speech of Śrī Kṛishṇa to Rukmini. One day as Śrī Kṛishṇa was seated on her couch, Rukmini was fanning Him along with her servants. (Ch. LX, v. 1.) Śrī Kṛishṇa addressing her said: <sup>1</sup>

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<sup>1</sup> V. 3 to 9 of Ch. LX describe the bed on which Śrī Kṛishṇa sat and the person of Rukmini while she was fanning him. They are omitted as unnecessary.

“ Princess ! You were sought by kings who commanded the service of all like the rulers of the directions, whose power and wealth were great and who were marked by beauty of person, generosity and strength. You were given to *Siṣupāla* by your brother and father. Why did you reject them all and choose me who was in every way unsuitable to yourself. (v. 10 and 11.) Lady with pretty eyebrows ! Did you consider what I am ? Fearing kings, I have sought refuge in the sea. I have incurred the hatred of powerful kings, and I do not sit on a throne. (v. 12.) What I am is not well known—whether I am the son of *Vasudeva* and am a *Kshatriya* or whether I am the son of *Nanda* and am therefore a shepherd ; I have transgressed the ways of the world. Women that follow such persons suffer. (v. 13.) I am ever poor and I am dear to poor men. Lady with a fine waist ! For this reason wealthy persons do not come to me.. (v. 14.) The marriage of those, whose wealth, birth, bodily appearance, and lordship over others are alike, is praiseworthy and their friendship will endure ; but not the marriage of the highest to the lowest. (v. 15.) Daughter of the king of *Vidharbas* ! Without knowing this and without due consideration you have chosen me, who am bereft of good qualities, and who am uselessly praised by beggars. (v. 16.) Hence go to a good *kshatriya* who is suitable to yourself ; if you do so, your desires here and hereafter will not become abortive. (v. 17.) Lady with pretty thighs ! *Chaidya*, *Sālva*, *Jarāsandha*, *Dantavaktra* and other kings as well as your elder brother *Rukmi* hated me.

(v. 18.) Good lady ! they were blind with the intoxication springing from bravery and they were conceited. In order to destroy their conceit I carried you off ; for I am the destroyer of the *tejas* of wicked people. (v. 19.) I sit unconcerned and do not desire wife, children, home or wealth ; having realised Myself, I am full and do not act like worldly men." (v. 20.) With these words *Sri Krishna* remained silent ; His object was to kill her conceit ; for from the fact that He never left her she imagined herself as dearest to Him. (v. 21.)

175. Hearing these words—words that she had never heard before—*Rukmini* was frightened ; her heart trembled and she was filled with much concern. (Ch. LX, v. 22.) She stood with downcast face, drawing lines on the ground with one of her pretty feet—feet red with the lustre from the nails thereon—washing the *Kunkuma* on her breasts with her tears mixed with pigment and speechless with great grief. (v. 23.) She lost consciousness ; the bangles slipped from her wrists and the fan fell down from her hand. Her body fell down on the ground with dishevelled hair like a plantain tree blown down by a strong wind. (v. 24.) *Sri Krishna* got down from his seat at once, and raising *Rukmini* he tied her hair and wiped her face with His lotus-like hand. (v. 26.) He wiped her eyes wet with tears and her breasts affected with grief ; and embracing her He comforted her. (v. 27 and 28.) He said " Daughter of the king of *Vidharbas* ! do not find fault with me ; I know that you regard Me as the highest goal ; I wished to hear your words and spoke in jest.

(v. 29.) I wished to see your face with your underlip fluttering with love and anger, and with eyes red at the end casting their glance on your cheeks and with your pretty eyebrows. (v. 30.) Timid lady ! I consider this to be the highest gain of householders, *viz.*, that they spend their time with their dear wives speaking jesting words as I have done." (v. 31.) Being thus comforted by *Sri Krishna*, *Rukmini* understood that He was only joking and abandoned the fear of being forsaken by Him. (v. 32 and 33.) She said " You said that You were not suitable to me ; this is perfectly true. How can I be regarded as suitable to You, who possess in full measure the six qualities beginning with *jñāna*, and who are limitless bliss. Where are You who find pleasure in Your own greatness and who are the lord of the three worlds ? Where am I who follow Your inclinations and depend upon You and whose feet are seized by foolish people ignorant of this fact. (v. 34.) It is true that You reside in the middle of the sea as if from fear ; but the real fact is that You are drawn to the sea by its good qualities which it shares with the milk ocean in which I was born. You do this to show Your love for me ; for I am dear to You. How can You be afraid of anybody—You who measured the world with Your large steps ? You said that You had incurred the hatred of powerful kings ; You surely refer to persons whose senses are uncontrolled and the objects sought by whom are unworthy ; with these You are ever at war. Your servants reject the seat of kings with contempt. Is it wonderful that You have refused to accept the

same ? (v. 35.) Being with limitless bliss ! Even sages who drink the honey drops in Your lotus-like feet, cannot perceive Your ways. How can beasts in human form do so ? You said that You have transgressed the ways of the world. Even those that follow You do so. What wonder is it that You, the All-ruler, do the same. (v. 36.) Are You poor ? No, for *Brahmā* and others, that are worshipped by the world, do worship to You. You said that You are dear to poor men. This is true, for those that give up everything on Your account and are therefore poor in the eyes of the world love You dearly, and You reciprocate that love. You said that wealthy persons do not come to You. This also is true ; for they are blinded by their wealth and look only to the satisfaction of their senses. They do not therefore perceive You, who will put an end to their lives. (v. 37.) You help all persons to attain the ends that they seek, and You give them the fruits. Knowing men, give up everything for Your service ; and their association with You is suitable to Yourself. What is unsuitable is the union of man and woman, who find pleasure in each other and experience pleasure and pain. (v. 38.) Your greatness is praised by sages that refrain from doing any injury to others ; You are the *ātmā* of the world, and give Yourself to those that love You. I therefore chose You, abandoning *Brahmā* the lord of the heaven world and others whose desires are thwarted by the force of time set in motion by the knitting of Your eyebrows. Why should it be wondered that others like *Sisupāla* have been abandoned

by me ? (v. 39.) You said that, afraid of kings, You took refuge in the sea. This statement is not correct. It is intended only to delude ignorant persons ; for with the sound of Your bow You made kings flee and carried me off, as a lion drives inferior beasts and takes up its own prey. (v. 40.) Great kings like *Anga*, *Vainya* (*Prithu*), *Jāyantha* (*Bharata*), *Yayāti*, *Gaya* and others abandoned the lordship over the whole world from love of You and went to the forest. Lotus-eyed lord ! Have they suffered by following You ? (v. 41). Which woman able to discriminate between what is good for her and what is not and who has felt the smell of Your lotus-like feet, will go to a mortal subject to great fear—Your feet which are served by *Sri*, which give limitless bliss and which are praised by worthy men. (v. 42.) I chose You who are the lord of the worlds, who are the *atmā* of all, and who give us what we desire here and hereafter. May Your feet give protection to me—me who accompany You in birth after birth. You go to one that meditates upon You and put an end to his *karma*. (v. 43.) *Achyuta*, slayer of Your enemies ! You referred to certain kings as suitable husbands for me ; they remain in the houses of women like the ass, the bull, the dog, the cat and servants ; like the ass they bear burdens ; like the bull they ever toil ; like the dog they are treated with disrespect and are stationed at the door of houses to watch them ; like the cat they receive harsh treatment and yet go to the women again and again ; and like servants they serve to please them. Let them become the husbands of the women whose ears are not reached by Your

stories sung in the presence halls of *Brahmā* and *Rudra*. (v. 44.) The inside of the human body consists of flesh, bones, blood, worms, filth, phlegm, bile and wind ; outside it is covered with skin, hair and nails ; though living, it is really a corpse. The foolish woman that does not smell the honey in Your lotus-like feet chooses the owner of that body, regarding him as a dear friend. (v. 45.) Lotus-eyed lord ! You said 'I sit unconcerned and do not desire wife, children, home or wealth.' This is true, for You feel delight in Yourself, and do not look upon me as men in the world look upon their dear wives. What I desire is that I should have love for Your lotus-like feet ; I do not desire anything more. When to increase population You take up the quality *rajas* and look upon me, I will regard it as the greatest act of mercy. (v. 46.) 'Slayer of *Madhu* ! You ask me to choose a suitable husband. I regard the implication contained in this statement as not incorrect for like *Ambā*,<sup>1</sup> the maiden's love is fixed on some one other than the person to whom she is offered in marriage. (v. 47.) Even when she is married, her mind goes every now and then to new persons. A wise man should not support such a woman ; if he does so he will lose the happiness of this and the other worlds." (v. 48.) *Bhagavān* replied "Princess ! Good lady ! I spoke

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<sup>1</sup> *Ambā* was a daughter of the king of *Kāśī* and was won at a *svayamvarā* by *Bishma* in order that she might be married to his brother. She opposed the marriage, pleading that she loved another person named *Sálva*.

jestingly wishing to hear these words of yours. Your comments on My speech are all correct. (v. 49.) Auspicious lady ! Whatever things you desire in order that you may not be separated from Me, and in order that every desire opposed to this end may depart from you—all of them are with you—You who love Me alone. (v. 50.) Pure lady ! You have the love that a good wife should bear to her husband ; and you are devoted to Me ; for though My words were calculated to change your mind, it has not departed from Me. (v. 51.) Those whose minds are fixed on objects of desire, and who worship Me with *tapas* and with the performance of penances in order that they may live with Me as wife—Me who is the lord of the bliss of release—are deluded by My *maya*. (v. 52.) Those that have worshipped Me—Me whose wealth is the bliss of release and seek other wealth from Me, are unhappy indeed ; for what they seek will yield only a drop of pleasure and will be found even in hell. The union of a man and a woman as husband and wife is in reality a hell. (v. 53.) Mistress of My house ! You have often rendered service to Me, which will release one from *samsāra* ; this is fortunate. This is not possible for wicked people, nor for a woman who has an impure mind, who looks only to the satisfaction of her senses, and who is inclined to cheat. (v. 54.) I do not see in the house of householders a wife that loves her husband as You do ; for at the time of your marriage you did not care for the kings that had come to your city and sent Me a *brāhmaṇa* to bring Me your secret message. (v. 55.) I deformed

your brother who was defeated in battle ; He was killed on a marriage occasion in the midst of dice players ; for fear of separation from Me you patiently bore the grief that rose in your heart and you said not a word ; by this I have been won over by you. (v. 56.) When your messenger did not return as early as you expected, the whole world appeared to you to be vacant. How can I requite this devotion. I can only praise it." (v. 57.) Thus Śrī Kṛishṇa, the lord of all the worlds, amused Himself with loving conversation with His wife imitating the ways of men. (v. 58.) Similarly He remained in the houses of other wives like an ordinary householder and performed the duties of His status ; for He was a teacher of the world and had to set an example. (v. 59.)

176. *Meeting of friends on the occasion of a solar eclipse* : On the occasion of a solar eclipse many persons went to a place named *syamanta-panchaka*, where *Parasu-rāma* had previously formed five pools with the blood of kings killed by him. They became five sacred pools with the merit of purifying persons that bathed in them. Those who went thither bathed and gave presents. (Ch. LXXXII, v. 1 to 18.) There were *vrishnis* with Śrī Kṛishṇa, His wives and *Vasudeva* ; *Kuntī* with her sons and daughter-in-law *Draupadī* ; and *Nanda* with his shepherds and *gopis*. They conversed with one another as described below.

(i) *Kuntī* addressing her brother *Vasudeva* said "Respected brother ! In my opinion my desires have not been satisfied ; for in times of danger

worthy men like yourself did not think of us. (v. 19.) When God is unfavourable, friends, cousins, sons, brothers, and fathers, do not think of their relations." (v. 20.) *Vasudeva* replied "My dear! Do not find fault with us; for we are toys in the hands of *Bhagavān*. The world is under His control and a person is made to act by Him. (v. 21.) Sister! Being made to suffer by *Kamsa*, all of us fled in all directions. It is now that we have been brought back and have come to our places." (v. 22.)

(ii) Praise of the *vrishnis* by the assembled kings. They said "Lord of the *bhojas*! You among men have realised the purpose of your birth; for you constantly see *Sri Krishna* who is inaccessible to *yogins*. (v. 29.) His fame sung by the *veda* completely purifies this world; the water used in washing His feet purifies other waters; and His words form the *veda*. Though the yielding capacity of the earth is burnt up by time, yet by the touch of His feet she rains upon us whatever we desire. (v. 30.) You see Him, touch Him, follow Him, speak with Him, sleep with Him, sit with Him, and eat with Him; and are connected with Him by marriage and blood relationship; *Vishnu* himself has been born among you; and though you live as householders, you have become indifferent to enjoyment in *svarga* and release from bondage; because *Vishnu* lives in your house." (v. 31.)

(iii) *Devaki* and *Rohini* addressing *Yasoda* said "Mistress of the *vraja*! Which woman will forget your friendship, which has not yet ended? We cannot

requite it in this world, even if we acquire the lordship enjoyed by *Indra*. (v. 38.) *Rāma* and *Krishṇa*, who had not seen their parents, were left with you ; and you acting as parents brought them up, took care of them, as the eyelids protect the eyes, gave them what they asked for and celebrated their birthday and other similar occasions. They lived with you without any fear. Good men do not discriminate between themselves and others.” (v. 39.)

(iv) The *gopis* saw Śrī *Krishṇa*, from whom they were long separated, and saw Him without satiety, cursing *Brahmā* for having furnished their eyes with eyelids. They took Him into their hearts, and holding Him in close embrace experienced bliss—a thing impossible even for those that continuously meditate upon Him. (v. 40.) Śrī *Krishṇa* saw their condition, and taking them to a retired place, and embracing them, said with a smile. (v. 41.) “ My companions ! Do you remember Me who, desiring to carry out the purpose of My relations, departed from you, and who delayed long with His mind intent on destroying those that sided with My enemy. (v. 42.) Do you think ill of Me, suspecting Me to have forgotten your devotion to Me. Surely God brings people together and then separates them. (v. 43.) As the wind brings together stray clouds, bits of straw, cotton and particles of dust and then separates them, so does the Creator of all beings. (v. 44.) Love of beings for Me leads to immortality ; happily love that leads to the attainment of Myself has come to you. (v. 45.) Ladies ! I am the beginning and end of beings ;

I am inside and outside of them, as the five *bhūtas* are inside and outside of their products. (v. 46.) Similarly these products and the *atmās* which are in them are pervaded by Me ; see both classes in Me, who am other than they, and who am not affected by their imperfections." (v. 47.) Thus instructed by *Sri Krishna*, the *gopis* meditated on the instruction, abandoned their bodies, which concealed their own nature, and reached Him. (v. 48.) They replied "Lord with lotus-like navel ! May Your lotus-like feet ever appear in our minds, though we lead a householder's life—feet which are meditated on in their hearts by great *yogins* of deep knowledge, and holding on to which one may lift himself from the well of *samsāra*." (v. 49.)

177. (i) *Yudhishtira*'s speech to *Sri Krishna*. *Sri Krishna* asked *Yudhishtira* whether he and his brothers were doing well. *Yudhishtira* replied (Ch. LXXXIII, v. 2) "How can any evil occur to those that drink even once with their ears the nectar-like stories regarding Your lotus-like feet, coming out of the minds of great persons through their mouths—feet that completely destroy the misconceptions engendered by the body ? (v. 3.) We prostrate before You, who are an ocean of bliss, whose will is never frustrated, who take up forms with wonderful power for the protection of the *veda*, when it is injuriously affected by time, and who are the goal and the means thereto of great *yogins*. You create, sustain and destroy with Your *tejas*; but these operations do not affect You." (v. 4.)

(ii) *Draupadi*, the wife of the *Pāṇḍavas*, requested *Śrī Kṛishṇa's* wives to describe how they were married to Him. They replied in order beginning with *Rukmini*. (v. 6 and 7.) She said "When the kings on *Śiśupāla's* side stood with their bows in their hands, in order to hand me over to him, *Śrī Kṛishṇa* carried me off, as a lion carries off his prey from a flock of goats—*Śrī Kṛishṇa*, the dust of whose feet is put upon their heads by invincible warriors. May those beautiful feet receive my worship." (v. 8.) *Satyabhāmā*: "When my father, grieving over the death of his brother, fastened the blame therefor on *Śrī Kṛishṇa*, the latter, wishing to clear His own character, overcame the king of bears, recovered the gem known as *syamantaka* and gave it to my father; and he, being afraid that he had offended a great personage, gave me to Him in marriage with the gem, though I had been betrothed to others before." (v. 9.) *Jāmbavati* "My father *Jāmbavān* fought with *Śrī Kṛishṇa* for twenty-seven days, not knowing that He was the husband of *Sītā* and his own master. Being worsted in the fight, he recognised Him by the trial of strength, and seizing His feet he gave me to Him along with the *syamantaka* gem as a present. I am His servant." (v. 10.) *Kālindi*: "I was doing *tapas* in order to touch His feet; learning this fact through His comrade *Arjuna*, He came to me and took my hand. I am a servant sweeping His home." (v. 11.) *Bhadrā* said "He, the lover of *Śrī*, came to my *svayamvara*, overcame the kings that competed for my hand, and my brothers who disliked Him, and carried me off to His city

as a lion carries off his prey from a pack of hounds. May I have the privilege of washing His feet in birth after birth." (v. 12.) *Satyā*—(*Nagnijiti*) : "My father wishing to test the prowess of kings, had got seven bulls ready, which had sharp horns, which were strong and brave, and which killed kings intoxicated with a sense of their own bravery. *Sri Krishna* subdued them as if in sport, and led them by ropes, as a person leads a flock of sheep. He carried me to His city with servants and a well-fitted army, overcoming on the way the disappointed kings who attacked them. May I have His service." (v. 13 and 14.) *Mitravinda* : "My father of his own motion sent for *Sri Krishna*, the son of my maternal uncle, and gave me to Him—me whose mind was fixed on Him—along with maid servants and a large army. May I be able to touch His feet in birth after birth—I who am whirling in *samsāra* owing to my *karma*. By the attainment of my desire I shall reach my highest good." (v. 15 and 16.) *Lakshmana* : "Princess ! I too had often heard about the birth and deeds of *Achyuta* from *Nārada* and my mind went to Him—*Achyuta* who was chosen after mature consideration by *Sri* with a lotus flower in her hand, passing over the rulers of the worlds. (v. 17.) My father, named *Brihat-sena*, who was fond of me, knew my mind and made the following arrangement, in order that I might attain my desire. (v. 18.) Your father wished to secure *Arjuna* as your husband, and put up a fish at the top of a post to be shot at. My father did the same, but the fish was concealed from view, and could be shot at only by looking

at its shadow in a pot of water placed on the ground. (v. 19.) Hearing this, kings came from all sides by thousands with their *purohits*; they were skilled in the art of archery. (v. 20.) They were received by my father with due respect suitable to their age and bravery. They took up their bows and arrows with their minds fixed on me. (v. 21.) Of them some were unable to string their bows, which they threw away; others drew the string up to the end of the bow, but being unable to go further they were struck by its end and fell down. (v. 22.) A few warriors, *Jarāsandha*, *Ambasṭha*, *Śisupāla*, *Bhīma*, *Duryodhana* and *Karṇa* did string their bows, but they could not perceive where the fish was. (v. 23.) *Arjuna* saw the shadow of the fish in the water and its position at the top of the post; he shot at it with his arrow, but he was unable to bring it down; His arrow merely touched it. (v. 24.) When the kings withdrew from the trial with their conceit destroyed, *Śrī Krishna* took His bow, strung it in sport, and shot His arrow. Once seeing the shadow of the fish in water, He cut it with the arrow and made it fall, when the sun was at the zenith. (v. 26.) I then entered the arena with a garland of flowers in my hand, and going up to *Śrī Krishna*, placed it on His shoulders. (v. 27 and 29.) Daughter of *Yajnasena*! The kings who failed in their attempts, did not accept my choice with resignation, and began to attack *Śrī Krishna*. (v. 31.) *Śrī Krishna* took me into His chariot, and holding His bow stood ready to repel the attack. (v. 32.) The charioteer drove the chariot from the place while the

kings were looking on. (v. 33.) Some of them followed Him with intent to stop Him on the way ; of them a few fell down pierced by *Sri Krishna's* arrows and others fled. (v. 34 and 35.) We then came to *Dvāraka*. (v. 36.) I have become by *tapas* and the abandonment of all attachments, a servant working in the house of *Sri Krishna*, who finds pleasure in Himself." (v. 39.) *Other wives* : "when *Naraka*, the son of *Bhūmi*, was slain in battle with his followers, *Sri Krishna* released us, the daughters of kings, defeated by *Naraka* in his conquering expeditions and confined by him ; and He married us though He was full of everything that one might desire. (v. 40.) We do not desire the lordship of the whole of the earth, the throne of *Indra*, abnormal powers like *animā* (becoming subtle), the rule of *Brahmā* or even the place of *Ananta* (the limitless). (v. 41.) What we desire is to bear on our heads the dust of His feet, sending forth the smell of the *Kunkumā* on the breasts of *Sri*. (v. 42.) The touch of the feet of that great Being, when He tended cattle, was desired by the *gopis* of the *vraja*, by the forest women, by grass and creepers, and by shepherds." (v. 43.)

178. *Vasudeva and Rishis.*<sup>1</sup> *Vasudeva* went up to the *rishis*, who had arrived on the occasion of the

<sup>1</sup> V. 1 to 8 of Ch. LXXXIV describe the arrival of certain *rishis* on the occasion of the same solar eclipse V. 9 to 26 describe the conversation between them and *Sri Krishna*. V. 1 to 8 are omitted as unnecessary and the conversation is reproduced in para 161.

same solar eclipse, and prostrating himself before them, said (Ch. LXXXIV, v. 28) "Be pleased to hear what I say; How may one get rid of his good and evil deeds by doing *karma*? Please explain this." (v. 29.) Nārada ridiculed him saying "It is not wonderful that Vasudeva regards *Sri Krishna* as a boy, and approaches us with his question as to what is good for Him; for proximity is the cause that leads men to treat a great personage with indifference. Do not men living on the bank of the *Ganges* abandon its water and resort to the water of another river for purity? (v. 30 and 31.) *Sri Krishna*'s knowledge suffers no diminution by time, or by the creation and dissolution of this world; it is not affected either by Himself or by another, by the *gunas* or by any other cause. (v. 32.) His greatness is in no way affected, as in the case of men by birth, old age and death, by *Karma*, by its effect, pleasure and pain or by *gunas*—*satva*, *rajas* and *tamas*. He is the ruler of all and has no equal. The foolish man regards this greatness as obscured by the activities of the body and senses created by Himself as the sun is by clouds, by dew, and in eclipses." (v. 33.) Then the *rishis* gave a reply to Vasudeva's question. (v. 34.) They said "It has been well explained by what *karma* one's good and evil deeds may be destroyed; that *karma* is to worship with fervour *Vishnu* with sacrifices—*Vishnu* who helps in the completion of the sacrifice. (v. 35.) It is the means by which one may attain peace of mind here and bliss hereafter. Knowing men say that it can be easily done. (v. 36.) To worship *Bhagavān* with

pure wealth properly obtained is the means pointed out as suitable for a twice-born householder for obtaining his highest good. (v. 37.) A wise man should abandon his love of wealth by making gifts and making offerings to *devatās*; his love of wife and children by the enjoyments permitted to a householder; and his love of the *svarga* world by considering its perishable nature. Wise men abandoned the three desires, left their villages and proceeded to the forest. (v. 38.) A twice-born man is born with three obligations—to *devas*, *rishis* and *pitrīs*; they should be discharged respectively by making offerings, by learning the *veda*, and by giving birth to sons; one that abandons the householder's life without discharging these obligations becomes a fallen man. (v. 39.) You have been released from two of them—the obligations to *rishis* and *pitrīs*. Discharge the third obligation by doing a sacrifice and then abandon attachment to home. (v. 40.) *Vasudeva*! You surely worshipped *Bhagavān*, the ruler of the world, with intense love; for He has been born as your son." (v. 41.) *Vasudeva* accepted the suggestion of the *rishis* and performed a sacrifice with the help of the *rishis* themselves. (v. 42 to 56.)<sup>1</sup> Finally *Vasudeva* spoke to *Nanda* taking him by the hand. (v. 60.) "Brother! The ruler of all has made a rope which is known as friendship; in my opinion

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<sup>1</sup> The performance of the sacrifice is described in detail. This is omitted as unnecessary.

it cannot be abandoned even by *devas* or by *yogins*. (v. 61.) The goodwill shown by your worthy self to us, who do not realise it and remember it, cannot sufficiently be requited ; though it is unrequited, it still continues. (v. 62.) Formerly I was unable to do you any good in return ; now my eyes are blinded by prosperity, and I am in the same position. (v. 63.) May the prosperity of a king not come to a person, that desires his own good ; for it blinds him so much that he does not see his cousins and relations." (v. 64.) With these words *Vasudeva* detained *Nanda* for three months, putting off the journey, saying " You may go in the evening. You may go next day." (v. 66.) At length *Nanda* returned to the *vraja* laden with presents. (v. 67.)

179. One day when *Rāma* and *Sri Krishna* came and saluted him, *Vasudeva* began to praise the latter looking upon Him as *Brahma*. The praise is contained in v. 3 to 20 of Ch. LXXXV and will be found in Appendix I. *Sri Krishna* replied smiling in a sweet voice—

Father! what you have said addressing us, your sons, I regard as correct. (Ch. LXXXV, v. 21 and 22.) Extend this perception to yourselves, to My elder brother, to all these people that live in *Dvārakā*, and to this world consisting of movable and immovable things, and look upon every thing as *Brahma*. (v. 23.) *Ātmā* (*Iṣvara*) is one ; yet He appears as many. He is infinite light, revealing Himself without help ; yet He appears as capable of perception by the senses. He is eternal ; yet He appears as perishable. He is other than matter ; yet He appears as identical with it. He is devoid of *guṇas* ; (*satva*, *rajas* and *tamas*) ; yet He appears to be invested with them. For He has entered into bodies made of the *guṇas* and is

so perceived. (v. 24.) The five elements pervade the bodies made of them and appear and disappear, and are seen as small or great, and as one or many. So is the *Ātmā* seen. (v. 25.)

Hearing these words, *Vasudeva* gave up the perception of differences. (v. 26.)

180. King *Parikshit* asked the sage *Suka* why those that meditated on *Rudra* became rich, while those that meditated on *Vishṇu*, the husband of *Lakshmi*, were generally poor. The former having given up all enjoyments, and *Lakshmi* being the mistress of all wealth, the result should be otherwise. (Ch. LXXXVIII, v. 1 and 2.) *Suka* replied “*Rudra* is ever invested with matter, and he bears the *guna* *tamas*. *Tamas* being mixed with the other two *gunas* in different proportions, he has a three-fold form. *Ahamkāra* is of three varieties, from which sixteen modifications proceed —the five elements, the ten senses, and the mind. Whoever thinks of *Rudra* as invested with any of these things enjoys wealth suitable to that thing. But *Vishṇu* is devoid of any *guna*, being other than matter, and whoever meditates on Him transcends the *gunas*. (v. 3 to 5.) This is a philosophical explanation. The sage proceeded to give an explanation, which every one can understand. The same question being put to Him by the *Pāndava* king, *Sri Krishna* replied (v. 6 and 7.)

When I bless one, I take away his wealth little by little; then his relations leave him. He makes efforts to regain the lost wealth; but when they prove fruitless, he is filled with disgust, and he becomes a friend of those that

ever think of Me. He then reaches Me. (v. 8 and 9.) Others finding Me difficult to please, leave Me, and meditate on others, who are easily pleased. They obtain kingdom, wealth or any thing else, and becoming intoxicated therewith, they forget their benefactors and treat them with insult. (*Ibid.*, v. 10 and 11.)

This remark was illustrated in the case of the *asura* *Vrika*. He asked *Nārada*, whom he met on the way, as to which of the three *Devas* was quickly pleased. (v. 14.) The sage referred him to *Rudra*. He said :

Praise him; you will quickly attain what you seek. *Rudra* is quickly pleased with a little worship, and is quickly displeased with a little disrespect. (v. 15.) The ten headed-*rākshasa* (*Rāvaṇa*) and *Bāṇa* praised him as minstrels do; He was pleased and gave them unparalleled power, and as a result thereof he got into difficulties. (v. 16.)

Thus instructed, *Vrika* did severe penance to please *Rudra*, offering flesh from his own body into the fire. (v. 17.) Six days passed, and *Rudra* did not appear. Out of sheer disgust, *Vrika* was about to cut off his own head, when *Rudra* came to him and withheld his hand; for he was very merciful. His touch made the *asura* whole. (v. 18 and 19.) He said "Ask for what you require, and I will give it to you. I am pleased with water offered to me by my devotees. You have unnecessarily inflicted pain on your body." (v. 20.) *Vrika* prayed that every one, on whose head he laid his hand, should die. (v. 21.) *Rudra* granted the prayer, somewhat unwillingly, as *amrita* (nectar) is given to a serpent. (v. 22.) The *asura* wished to

make a trial, and tried to place his hand upon *Rudra's* head, who ran for his life everywhere ; and the lords of the *devas*, not knowing what to do, remained silent. He then went to *Vaikuntha* (v. 23 to 25) and *Vishnu* taking the form of a young student went forward to receive the *asura*. (v. 27.) He saluted him in great humility and said " You seem to be tired ; have you come a great distance ? rest a minute ; for this body of men helps in the attainment of every desire. If I may hear it, let me know what you propose to do. Men get their work done after consultation with their friends." (v. 28 to 30.) *Vrika* told him everything. (v. 31.) *Vishnu* replied " If this be so, I do not believe *Rudra's* words. For, in the sacrifice made by *Daksha* he was made a *pisācha* and he is now the ruler over *pretas* and *pisāchas*. If you believe him, place your hand on your head, and test the truth. If his words be false, then kill him, so that he may not tell lies again." (v. 32 to 34.) The *asura* was so captivated with *Vishnu's* words, that he did as he was bidden, and he fell down dead with a broken head. (v. 35 and 36.) When *Rudra* was thus relieved of his difficulty, *Vishnu* said " Mahādeva ! This wicked person has been killed by his own evil deed ; which person offending against a great personage can live in peace ? If this be so in the case of an ordinary person, why should we describe the plight of one, who offends the *guru* of the world ? " (v. 38 and 39.)

181. A number of sages were performing a *satra* sacrifice on the banks of the *Sarasvati*. A doubt arose

as to which of the three great *devas* was the greatest, (Ch. LXXXIX, v. 1) and they sent *Bhrigu*, the son of *Brahmā*, to find this out. (v. 2.) He went first to *Brahmā*, but did not praise him. *Brahmā* became angry and shone like a blazing fire ; but as the offender was his own son, he restrained his anger, as fire is quenched by water. (v. 3 and 4.) *Bhrigu* next proceeded to the *Kailāsa* hill, and *Rudra* came forward to embrace him ; but he said "Be off ; you are impure." *Rudra* became enraged, and advanced with his trident to kill him. His wife fell at his feet, and calmed him. (v. 5 to 7.) *Bhrigu* then went to *Vaikuntha*, and seeing *Vishnu* lying down with His head on *Lakshmi*'s lap, he kicked Him on His chest. (v. 8.) *Vishnu* rose at once, and fell prostrate before the sage. He said " Welcome to you, sir ; sit on this seat for a minute. I did not know of your arrival ; be pleased to overlook this fault." (v. 8 and 9.) Then pressing his two feet, he said " Purify Me together with all worlds and their rulers with the water used in washing your feet. For this water communicates the power to purify to all waters known to be sacred. (v. 10 and 11.) My chest has been purified with the touch of your feet, and *Lakshmi* will now live on it, giving up her wanderings." (v. 12.) When *Bhrigu* heard these words, his mind was filled with love for *Vishnu* and his eyes with tears. He remained silent being unable to speak. (v. 13.) Returning to the river *Sarasvatī*, he described to the assembled sages all that had taken place. The sages had no more doubt in the matter ; and they

decided that *Vishnu* was the greatest, because He was unruffled by the insult offered. (v. 14 and 15.)

182. Another story is related in Ch. LXXXIX to illustrate the greatness of *Sri Krishṇa*. The wife of a *brāhmaṇa* in *Dvārakā* gave birth to a son who died as soon as he touched the ground.<sup>1</sup> Her husband took the baby's corpse and placing it at the door of the king's palace, cried in great anguish. (v. 23.) My child has died owing to the fault of the king, who hates *brāhmaṇas*, who is of a deceitful disposition, who is greedy, whose mind runs after sense objects, and who is an unworthy *kshatriya*. (v. 24.) The subjects of a king, who finds pleasure in injuring others, who is of a bad conduct, and whose senses are not under control, suffer; they become poor and are ever unhappy. (v. 25.) This the *brāhmaṇa* did on three successive occasions. (v. 26.) When the ninth baby died, *Arjuna*, who was then by the side of *Sri Krishṇa* heard these words, and addressing the *brāhmaṇa* said (v. 27) "Brāhmaṇa! Is there no *kshatriya* bearing a bow in his hand where you live? (v. 28.) Where *brāhmaṇas* in possession of wealth and having wife and children grieve, there actors in the guise of kings live thinking only of satisfying their own senses. (v. 29.) *Bhagavān* will protect your children; do not grieve; if I fail, I will enter fire and die." (v. 30.) The *brāhmaṇa* replied "You propose to do what is impossible even for the

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<sup>1</sup> After v. 22, 13 verses have been added in the book printed in *Devanāgari* character. They describe how *Sri Krishṇa* performed a horse sacrifice.

rulers of the world. *Rāma*, *Śrī Krishna*, His son *Pradyumna* and His grandson *Aniruddha* have not been able to save my children. You are ignorant; I have no faith in your words." (v. 31 and 32.) *Arjuna* said "I am neither *Rāma* nor *Śrī Krishna* nor even his son. I am *Arjuna*, whose bow is *Gāndīva*; do not slight my bravery, with which *Rudra* was pleased. I will overcome death (*Mrityu*) and bring back your sons." (v. 33 and 34.) Relying on these words of *Arjuna*, the *brāhmaṇa* returned home, satisfied. (v. 35.) When the time for his wife's confinement was at hand, the *brāhmaṇa* appealed to *Arjuna* for the protection of his child. (v. 36.) *Arjuna* sipped pure water, made prostration to *Rudra*, and taking his bow, he made a cage with arrows, covering it at the top, at the bottom, and on all sides. (v. 37 and 38.) Then a son was born, who crying a little, died immediately and he disappeared with his body through the air. (v. 39.) The *brāhmaṇa* said in the presence of *Śrī Krishna* "Oh, look at my ignorance, in that I placed faith in the prattle of a hermaphrodite." (v. 40.) Who is able to protect one, in regard to whom *Rāma* and *Śrī Krishna*, *Pradyumna* and *Aniruddha* have been powerless? (v. 41.) Plague on *Arjuna*, who made a false promise. Plague on the bow of one, who praises Himself. Owing to ignorance he wishes to bring back what was taken to another world by Providence." (v. 42.) Hearing these words, *Arjuna* with his abnormal power went to *Samyamani* where Death dwells. (v. 43.) There he did not see the *brāhmaṇa*'s son; he then went to all the other directions,

to the nether worlds and to every other place, but found the son nowhere. Being thus unable to fulfil his pledge, he prepared to perish by entering a fire. *Sri Krishna* made him desist, saying "I will show you the *brāhmaṇa*'s son; do not think low of yourself. By the bringing back of the *brāhmaṇa*'s son men will long sing your praises in the world." (v. 44 to 46.) With these words *Sri Krishna* took *Arjuna* into His chariot and proceeded to the west; He crossed the seven *dvipas*, the seven oceans, and the *loka-loka* mountains. Beyond this there was utter darkness, as the sun does not shine there. *Sri Krishna* sent His *chakra* in advance and He followed in its wake. The *chakra* had the brightness of a thousand suns. *Arjuna*'s eyes were pained and he closed them. (v. 47 to 52.) *Sri Krishna* then entered the sea; at the bottom of which He saw a grand palace and in it He saw *Bhagavān Vishṇu* seated on a seat formed by the thousand hooded *Ananta*. (v. 53 to 57.)<sup>1</sup> After the usual greetings, that personage spoke to *Sri Krishna* and *Arjuna* as follows. "The *brāhmaṇa*'s sons have been brought here by Me from a wish to see you; you have gone into the world to protect *dharma* and to destroy the *asuras* in the form of kings; carry out this work, and return quickly to My side." (v. 58 and 59.) Though you are in full possession of everything, yet you have been born as *rishis Nara* and *Nārāyaṇa* and you are doing *dharma* to carry the

<sup>1</sup> Here the palace and *Bhagavān* are described in great detail. The description is omitted as unnecessary.

world with you." (v. 60.) *Krishna* and *Arjuna* accepted the direction thus given, and returned as they went with the *brāhmaṇas'* sons. They restored them to the *brāhmaṇa*, the sons being of the ages and forms in which they would have appeared if they had not died. (v. 61 and 62.) *Arjuna* was filled with wonder at the sight of the palace and regarded whatever power men possessed as the gift of *Sri Krishna's* mercy. (v. 63.)

183.<sup>1</sup> On one occasion when *Sri Krishna's* wives were separated from Him, they were beside themselves and spoke as follows (Ch. XC, 14) " *Kurari* (a tiny bird)! You cry without going to sleep; and do not lie on your bed. *Sri Krishna*, the ruler of the world, sleeps without perception of outer objects. Comrade! Has your mind been pierced, as ours are, with the smiles and pretty looks of the lotus-eyed lord." (v. 15.) Another said " *Chakravāka* (bird), you close your eyes in the night without seeing your mate; and cry piteously. Do you desire, as we His servants do, to get the garland of flowers placed at the feet of *Sri Krishna*, in order to wear it on your head." (v. 16.) Another "Oh ocean! You ever roar without sleep and are ever awake. Have you been robbed off your property in the form of the *kaustubha* by *Mukunda* and have like us reached a plight which is difficult to bear?" (v. 17.) Another "Oh

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<sup>1</sup> V. 1 to 13 of Ch. XC describe how *Sri Krishna* lived with His wives and how He amused Himself with them playing in water. This is omitted as unnecessary.

moon ! Evidently you have been seized with powerful consumption and are therefore thin ; for you do not dispel the darkness of the night with your rays. Do you, like us, think of *Mukunda's* words and are you on that account unable to speak ? So you appear to us."

(v. 18.) Another " Oh southern wind from the *malaya* hill ! What unwelcome thing have we done to you ? Our hearts are already pierced with the side-glances of *Mukunda* ; you make us suffer still more by attacking them with cupid's arrows." (v. 19.) Another addressing a companion " Ignorant girl ! What do you think on ? ; take the *kunda* flower before you, which is about to open." The other replied " Of what use is this *kunda* flower to me ? " The former said " Which flowers are dear to you ? " The latter replied " Friend ! I seek the *punnāga* flower, which forms an ornament to the top of one's ear ; for even cows run in the direction from which its fine fragrance comes, seeking the tree from which it has fallen."<sup>1</sup> (v. 1 under 19.) Another " Oh

<sup>1</sup> This verse contains a play on words. The Sanskrit word for 'this' in the original is *amunū*. This may also mean "without the syllable 'mu'". The meaning then will be "I do not require *Kunda* without the syllable 'mu'". What I require is *Kunda* with the syllable added, i.e., *Mukunda* a name of *Sri Krishna*. The word *punnaga* means also the best of men and the girl's meaning is that she seeks *Sri Krishna* who is the best of men. The Sanskrit word for "the tree from which it has fallen" is *Ujjhita-sūna* and this may mean also one that is without birth. The term would then indicate an attribute of *Sri Krishna*, who is not born like men under the influence of *karma*. He is an ornament to *sruti-siras* which may

pretty cloud ! Surely you are dear to the best of *yādavas* (*Sri Krishna*) and like us you meditate on Him, bound by love—Him who has the mark *Srivatsa* on His chest. Your heart is filled with much love and is agitated ; like us you shed tears thinking frequently of Him. Any thought of Him makes one sad.” (v. 20.) Another “Oh cuckoo with a sweet voice ! You speak words like those of *Sri Krishna*, which are calculated to bring back a dead man to life. Tell me what good I may do for you.” (v. 21.) Another “Oh King of parrots ! Sing good stories of the best of *yādavas*. We will bathe you with milk ; do you in return drench our hearts which are being burnt by the fire of separation with the nectar of a description of the husband of *Lakshmi* (*Sri Krishna*).” (v. 1 after 21.) Another “Oh hill with a noble heart ! You do not move ; you do not speak. Apparently you are thinking of a great object. Do you like us wish to bear on your breasts<sup>1</sup> (peaks) the feet of the son of *Nanda*”. (v. 22.) Another “Oh the wives of the ocean (rivers) ! Your pools are dried up ; you are thin. You have now lost the beauty given to you by lotus flowers. Do you grieve for not being blessed with the loving looks of your husband, as we are who are

mean the top portion of the *veda* or what is known as the *upanishads*. The Sanskrit word for “cows” is *gāvah* which may mean words, i.e., the words of the *veda* ; and they seek *Bhagavān* who is unborn.

<sup>1</sup> The lady who spoke thus wished to place *Sri Krishna*'s feet on her breasts. In the case of the hill its peaks will be like the lady's breasts.

unable to draw towards us the loving looks of the lord of the *yādavas*, whose hearts have been stolen from us and who have therefore become lean ". (v. 23.) The last "Oh swan ! welcome to you. Sit down ; drink this milk. Tell us about *Sri Krishna*. We regard you as a messenger sent by Him. Is He in the enjoyment of good health ? Does that fickle-minded person remember what he told us "? Swan "He invites You". The lady "why should we go to him?". The swan "He is smitten with cupid's arrows". Lady "If so, bring him here". Then seeing that the swan received her order and was preparing to go, she continued "Bring Him here without *Sri*." Swan "How can I do this ? for she never leaves Him." The lady "Does she alone among women serve Him continuously ?" (v. 24.) *Suka* adds "The wives of *Sri Krishna* by love of this nature attained the highest goal. (v. 25.) The mere hearing of Him forcibly draws a woman's mind to Him. So does the singing of His praises frequently. Why should one wonder that the women, who saw Him face to face could not think of anything else ? (v. 26.) How can I describe the *tapas* done by those who served Him like pressing His feet with the notion that He was their husband ?" (v. 27).<sup>1</sup>

<sup>1</sup> The remaining verses of this chapter XC state that *Sri Krishna* had sixteen thousand and one hundred wives, that each had a large family and the number of teachers employed for instructing was 3,00,88,300. All this detail is omitted as unnecessary.

## SECTION XII

### DEPARTURE OF SRI KRISHNA FROM THE EARTH

184. *Sri Krishna* used the anger of the *Pāndavas* as an ostensible cause for bringing together all the *asura* kings of the country and caused their destruction, to the great relief of the earth which was groaning under their burden. The anger of the *Pāndavas* was excited by their enemies—*Duryodhana* and his brothers—by false play at dice, by insulting words and by the dragging of their wife by the hair to the presence-hall. (Sk. XI, Ch. I, v. 2.) In this work of destruction the *yādavas* took part guarded by Himself; but He considered that the work was not completely done, so long as the *yādavas* remained. (v. 3.) He reflected within Himself “They cannot be overcome by any, so long as they depend upon Me; I will create quarrel among themselves and end them, as a cluster of bamboo trees is burnt up by the fire kindled within itself by the rubbing of one tree against another.” (v. 4.) With this resolution He caused the destruction of His own people using the curse of a *brāhmaṇa* as an ostensible cause. (v. 5.) The curse happened in this manner. Certain sages prompted by *Sri Krishna* went to a bathing place known as *Pindaraka* not far from *Dvārakā*. (v. 11.)

Certain *yādava* boys, who were playing at the place, approached the *rishis* and questioned them with apparent humility. (v. 13.) They dressed *Sāmba*, the son of *Jāmbavati*, as a woman and said "This woman is pregnant. She desires to know what child she will bring forth ; she is too shy to put the question herself." (v. 14 and 15.) The sages were displeased with the joke and said "She will bring forth a pestle, which will bring ruin to your family." (v. 16.) These words of the sages filled them with great fear. They quickly uncovered *Sāmba*'s abdomen and found thereon an iron pestle. (v. 17.) They said to themselves "What have we, unhappy boys, done ? what will the people say ?" With these words they took the pestle and returned home with uneasy minds. (v. 18.) With faded faces they produced it before the king in the presence-hall, in which all the *yādavas* were present. (v. 19.) The residents of *Dvārakā*, hearing the curse of the *brāhmaṇas*, which would never fail and seeing the pestle, were filled with fear and wonder. (v. 20.) The king caused the pestle to be powdered and thrown into the sea ; a bit remained unpowdered, and was swallowed by a fish ; the powder was thrown on the bank by the waves and from it grew a kind of weed named *airakas*. (v. 21 to 22.) The fish was caught in a net with other fish by fishermen, and the bit of iron was discoverd in its abdomen. A huntsman put it at the top of an arrow. (v. 23.) *Srī Krishna* knew everything that had happened, and though competent to undo the *brāhmaṇa*'s curse, yet He did not do it. (v. 24.)

185. Towards the close of *Śrī Kṛishṇa*'s life *Brahmā*, *Rudra* and *Indra* with the various groups of *devas* went to *Dvārakā* to see *Śrī Kṛishṇa*. (Sk. XI, Ch. VI, v. 1 to 4.) They showered flowers on Him brought from the gardens of the heaven world, and praised Him in v. 7 to 19. This will be found in Appendix I. Then *Brahmā*, prostrating himself before *Śrī Kṛishṇa*, said (v. 20) "Lord ! The *Ātmā* of all ! You were requested by us to take down the burden of the earth. This has been done. (v. 21.) *Dharma* has been established among good men, who carry out their pledge ; your fame, which will wash out the sins of the whole world, has spread in all directions. (v. 22.) Being born in the family of *Yadu* with a superior body, You have done for the well-being of the world, deeds indicative of Your greatness—greatness which will form the subject of noble stories. (v. 23). Ruler of the world ! Good men who will in the *Kali* age hear or describe Your noble deeds will easily sever their connection with matter and cross the ocean of *samsāra*. (v. 24.) One hundred and twenty-five years have passed since You were born in the family of *Yadu*. (v. 25.) The support of all ! In the work which You have undertaken to do for the *devas* nothing remains ; Your family is practically destroyed by the curse of the *brāhmaṇas*. (v. 26.) Hence be pleased to return to Your world, if this be acceptable to You ; Oh *Vaikuṇṭha* ! protect the worlds and us their rulers." (v. 27.) *Śrī Kṛishṇa*, who appeared in human form of His own choice, was pleased with the praise of the *devas* and the prayer

of *Brahmā* and said (v. 28) "The best of the *devas* ! I have heard what you said ; I have done your work completely, and the earth has been eased of her burden. (v. 28.) This *yādava* clan is conceited with its prosperity, with its readiness to enter a battle field without fear, and with its power to overcome enemies ; it is ready to destroy the world ; but I prevent it as the high ground on the seashore prevents the overflow of the sea. (v. 29.) If I depart without bringing about the destruction of the proud clan of the *yādavas*, the world will perish. (v. 30.) Pure minded *Brahmā* ! The destruction of the clan has now begun by the curse of the *brāhmaṇas* ; when this is completed, I will return to My abode in the highest heaven." (v. 31.) *Brahmā* then returned to his world with the *devas*, first prostrating before *Śrī Krishṇa*. (v. 32.)

Then great portents appeared in *Dvārakā* ; *Śrī Krishṇa* called together the elders among the clan and said (v. 33) "Great portents appear on all sides ; and the curse of our family by the *brāhmaṇas* cannot be nullified. (v. 34.) Revered elders. Let us not remain here, if we wish to live ; let us go to *Prabhāsa*, the water of which is very holy ; do not delay. (v. 35.) The moon was once seized with consumption by the curse of *Daksha* ; but by bathing in its water, He was at once cured and regained his brightness. (v. 36.) Let us bathe in that water, make offerings to *pitrīs* and *devas*, and feed *brāhmaṇas* with fine food of various varieties. (v. 37.) Let us give large presents with fervour to suitable persons. By this means we

shall free ourselves from the misery which will result from the *brāhmaṇas'* curse, as one crosses the sea with a ship." (v. 38.) The *yādavas* received this instruction from *Sri Krishna*, and made preparations to go to *Prabhāsa*.<sup>1</sup>

186. In due time *Sri Krishna* said "Let the children, the women and old folk, go from here to *Sankhoddhāra*; and let us ourselves go to *Prabhāsa*, where the *Sarasvatī* river flows westwards." (Sk. XI, Ch. XXX, v. 6.) He then repeated the instruction already given about bathing, making offerings, feeding *brāhmaṇas* and making presents to suitable persons (v. 7 to 9.) The *yādavas* accordingly crossed the sea with their boats and reached *Prabhāsa*. (v. 10.) They then fully carried out *Sri Krishna*'s instruction (v. 11) and freely drank a kind of sweet spirituous liquor. This made them intoxicated. (v. 12.) In this state a great quarrel arose among them. (v. 13.) And they fought with one another in great passion using every weapon that came to their hands—bows and arrows, swords, clubs and the like. (v. 14.) When their bows were broken, their arrows were exhausted and other weapons failed, they seized with their fists the reed growing on the seashore known as *airakas*. (v. 20.)

<sup>1</sup> It was on this occasion that *Uddhava*, a beloved servant of *Sri Krishna*, requested Him to take him along with Himself. *Sri Krishna*, however, wished to leave Him on earth, in order that He might spread the torch of true wisdom in the world, and accordingly gave Him instruction which is contained in Ch. VII to XXIX of Sk. XI. Analysis of this has separately appeared.

The reeds when seized with their fists became as hard as *vajra* (*Indra's weapon*) ; and with them they smote one another. *Sri Krishna* tried to prevent this, but they attacked Him and *Rāma* regarding them as enemies. (v. 21 and 22.) They too in their turn attacked the assailants with the reed. (v. 23.) Thus their anger led to the destruction of all the *yadavas* as the fire kindled in a cluster of bamboos burns them up. (v. 24.) When the work of destruction was completed, *Sri Krishna* said to Himself "The burden of the earth has now been taken down." (v. 25.) *Rāma* sat on the seashore, and meditating on *Bhagavān*, and uniting himself with Him, he abandoned the form of a human being. (v. 26.) Seeing the departure of *Rāma*, *Sri Krishna* went to a peepul tree and sat on the ground at its foot in silence. (v. 27.) He had four arms, and shone with His own lustre, dispelling the darkness in all directions; He was like a fire without smoke. (v. 28.) He was of blue colour like a rain cloud, and had the mark *srivatsa* on His chest; He shone like molten gold. He wore two silk cloths, one round His waist and the other on His shoulders. A pretty smile was playing on His lips; His face was adorned with blue curls of hair; His eyes were attractive like the lotus-flower; and bright ear-rings in the form of fish hung from the lobes of His ears. (v. 30.) He had the following ornaments: a crown on the head, bangles round the arms and on the wrists, rings on His fingers, the holy thread and a string of pearls on His chest, the gem *kaustubha* on His neck, a belt over the silk cloth

round His waist and *nūpuras* over His ankles. He had the garland of flowers known as *vanamālā* and was attended by His weapons in visible forms. He sat with His left foot on His right thigh—foot which was red like the lotus flower. (v. 31 and 32.) Then a hunter named *Jarā* mistook His foot for a deer, and shot an arrow at it—the same arrow on which the bit of iron that remained unpowdered in the iron pestle had been put on as stated in para 184. (v. 33.) The hunter, then coming up to *Śrī Kṛishṇa*, discovered his mistake, and in great fear fell at His feet and said “*Madhusūdana* (the slayer of *Madhu*)! Pure being who is praised by the best of men! I a sinful person have done this deed in ignorance; be pleased to excuse the same. (v. 34 and 35.) Lord *Vishṇu*! Wise men say that to think of You will dispel the darkness of ignorance. I have done a wicked deed in regard to such a Being. (v. 36.) *Vaikuntha*! Kill my wicked self, quickly, so that I may not again commit a similar offence to worthy persons. (v. 37.) Even *Brahmā*, *Rudra*, *Brahmā*'s sons who reproduced the *veda* by doing *yoga* and others are unable to see, as it is, the form which You have taken up with Your will; How can we, who walk in evil ways, and whose eyes are blinded by Your *māyā* can praise such a form?.” (v. 38.) *Śrī Kṛishṇa* replied “*Jarā*! do not fear; rise; you have done what I myself desired; with My permission go to the *svarga* world, the place to which good men go.” (v. 39.) *Jarā* then went round *Śrī Kṛishṇa* thrice, prostrated before Him and went to the heaven world in a chariot. (v. 40.) *Dāruka*, *Śrī Kṛishṇa*'s

charioteer, who had been looking out for Him led by the wind which wafted the fragrance of the *tulasi* leaf, went to Him. (v. 41.) He got down from the chariot and fell at His feet with a mind full of love and with eyes full of tears. (v. 42.) He said "Lord ! When I did not see Your lotus-like feet, my eye-sight failed ; I could not see the directions as when the moon sets, nor could I rest with an easy mind." (v. 43.) While the charioteer was thus speaking, the chariot went up the sky with its flag bearing the figure of *Garuda* and with the horses. (v. 44.) *Śrī Krishna's* weapons followed the chariot. The *sūta* was filled with wonder and *Śrī Krishna* said to him (v. 45) "Charioteer ! go to *Dvārakā* and tell My relations about the destruction of their cousins by one another, about the departure of *Rāma* and about My own condition. (v. 46.) You should not stay at *Dvārakā* with your relations ; being abandoned by me the city will be submerged in the sea. (v. 47.) Let all persons take up whatever they own, and under the protection of *Arjuna* go to *Indraprastha* together with My parents. (v. 48.) As for you, this is my instruction. Meditate upon me ; abandon sense objects ; look upon the world as having been made of My *maya* (*prakṛiti*), and be without desire and aversion." *Dāruka* went round Him, prostrated again and again before Him, and placing His feet on his head went to the city with a heavy heart. (v. 50.) Then *Brahmā*, *Rudra* with his wife, *Indra*, the *rishis*, *prajāpatis*, and the various groups of *devas* came to the place anxious to see

*Sri Krishna's* departure. The sky was full of chariots ; Praises of *Sri Krishna's* birth and deeds were being sung, and showers of flowers fell on Him. (Sk. XI, Ch. XXXI, v. 1 to 4.) Seeing them, *Sri Krishna* united Himself with that form, from which He had come forth, and closed His lotus-like eyes. (v. 5.) He then went up to His own abode in the Highest heaven with His fine body, a fit object for meditation. He did not burn it, as *yogins* do in the fire kindled by *yoga*. (v. 6.) Truth-speaking, *dharma*, perseverance, fame, and prosperity departed from the earth and followed *Sri Krishna*. (v. 7.) *Brahmā* and others, that had assembled at the place, could not see *Sri Krishna's* entering His world, and not knowing where He was, they were filled with wonder. (v. 8.) As men cannot see where a flash of lightning springing from clouds goes, so the *devas* could not see where *Sri Krishna* went. (v. 9.) They all returned to their own places praising *Sri Krishna*. (v. 10.) *Suka* observes "Know that *Sri Krishna's* birth among embodied beings, and departure from them were mere imitations like the playing of an actor ; such a thing is not wonderful in a Being, who creates the worlds, who then enters into them, and after amusing Himself for a time, destroys them in the end and remains in His own greatness. (v. 11.) He (*Sri Krishna*) brought back His *guru's* son in the same human body in which he had departed ; He protected you (*Parikshit*) when you were burnt by the powerful weapon of *Aśvatthāma* ; He overcame in the battle with *Bāṇa*, *Rudra* who was the death of Death

(*Yama*) ; and who sent the hunter with His own body to the heaven world. Is such a Being unable to depart to His own world unperceived ? (v. 12.) Though *Śrī Krishna* had every capacity and was therefore able to create, sustain and destroy the world without any one's help, He did not wish to leave His body behind ; but desired to take it with Him. His object was to show how a *yogin* departs. The *yogin* sees no use in leaving his perishable body behind, and burns it up in the fire kindled by his *yoga*. *Śrī Krishna* on the other hand took His body with Him though like the *yogin* He left nothing behind." (v. 13.)

187. *Dāruka* went to *Dvārakā* as directed by *Śrī Krishna* and falling at the feet of *Vasudeva* and the king with tears in his eyes, related what had happened. (Sk. XI, Ch. XXXI, v. 15 and 16.) This news filled the hearts of the people with fear ; and with sad hearts they hastened to the place where their cousins lay dead, beating their faces with their hands. (v. 17.) *Devakī*, *Rohini* and *Vasudeva*, not seeing their two sons, were filled with grief and lost their consciousness. (v. 18.) The women embraced each her husband, and ascending funeral pyres, perished. (v. 19.) The same thing was done by the wives of *Rāma*, of *Vasudeva* and of *Pradyumna* and other sons of *Śrī Krishna*. *Rukmini* and other wives of *Śrī Krishna* died on funeral pyres with their minds fixed on Him. (v. 20.) *Arjuna* was greatly affected by separation from his dearest friend, but obtained consolation from the instruction imparted to him by *Śrī Krishna* and by the advice given him by

worthy men. (v. 21.) He arranged for the performance of the funeral rites of those that left no descendants. (v. 22.) *Dvāraka* being abandoned by *Sri Krishna* was soon submerged in the sea, except the palace in which He had resided (v. 23), and in which He is ever present. By mere thinking of the place every unwelcome thing disappears and every welcome thing is attained. (v. 24.) *Arjuna* took with him those that escaped the general slaughter—children, women, and old men and going to *Indraprastha*, he anointed *Vajra*<sup>1</sup> as king. (v. 25.) King *Yudhishtira* left *Parikshit* at the place to continue the family and proceeded with his brothers and *Draupadi* on the great path trodden by others before him. (v. 27.)

श्रीमते वेदान्तरामानुजमहादेशिकायनमः ।  
श्रीकृष्णायपरब्रह्मणे नमः ।

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<sup>1</sup> *Pradyumna* was *Sri Krishna's* son by *Rukmini*; His son was *Aniruddha*, and His son was *Vajra*. (Sk. XI, Ch. XC, v. 35 to 37.)

## APPENDIX I

### PRAISES OF BHAGAVĀN BY DIFFERENT PERSONS AT DIFFERENT TIMES

#### (1) PRAISE BY BRAHMĀ AND THE DEVAS

(Ch. II, v. 26 to 42. See para 6)

*Bhagavān!* You have carried out Your promise—  
You who are other than the imperishable world,<sup>1</sup> who  
are the *ātmā* of its three imperishable elements—matter,  
*ātmās* and time; who are the cause of the imperishable  
world; who abide in the changeless world known as the  
highest heaven; who do not change in Your attribute  
*jñāna*, as the *ātmās* do, and who are therefore the  
unchanging among the unchanging; of whom the sun  
and moon are the eyes; and who do not undergo any  
change in Your substance. We seek refuge in You.  
(v. 26.) This beginningless world springs from one

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<sup>1</sup> Matter is imperishable in its substance, though it passes through several conditions; *ātmās* do not undergo any change in their substance; and time has no beginning or end. Hence the term 'imperishable' applied to them is appropriate.

thing only, i.e., Yourself. It has two fruits in the form of pleasure and pain ; it rests on three roots in the form of *satva*, *rajas* and *tamas* ; it has four juices in the form of *dharma* (fruit-yielding *karmas*), *artha* (wealth), *kāma* (enjoyment), and *moksha* (release from bondage). It has five overhanging roots, in the form of the five subtle *bhūtas* ; it consists of six substances, in the form of the mind and the five senses ; it has seven skins in the form of the seven elements like flesh, bone and blood that make up the body ; it has eight branches in the form of the head, the neck, the chest, the abdomen, the two hands and the two feet ; it has nine openings in the form of the two eyes, two ears, two nostrils, the mouth, the anus and the sex organ ; it has ten leaves in the form of the five *prāṇas* and the five *upaprāṇas* ; it has two birds in it in the form of an *ātmā* and *Bhagavān*.<sup>1</sup> (v. 27.) This imperishable world came forth from You alone ; it exists protected by You ; and it will disappear in the end in Yourself. Those, whose mind has been shrouded by Your *māyā* (*prakṛiti*), perceive You as being many ; but not those that know. (v. 28.) *Bhagavān*, whose *svarūpa* is *jñāna* ! You bear forms, made of a shining substance, with *satva* only as its quality, for the well-being of this world of movables and immovables, for the happiness of good men and for the

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<sup>1</sup> This description though given of the universe, fully applies to the body of living beings. The series of bodies, which an *ātmā* takes up one after another, has had no beginning, as the *karma* which brings them into existence has had no beginning.

destruction of wicked persons. (v. 29.) Lotus-eyed lord, whose body is the seat of the *satva* quality ! Some fix their minds on You in *yoga*; and with the boat in the form of Your feet, pointed out to them by great men, they cross the ocean of *samsāra*, treating it as it were a mere pond, (v. 30.) Lord of the highest heaven ! Having themselves crossed the terrible ocean of *samsāra*, these great men out of their intense love for others have left the boat in the form of Your lotus-like feet and have departed. Your nature is to bless worthy men. (v. 31.) Lotus-eyed lord ! Some persons, having attained a very high place with great difficulty, fall down from it; they regard themselves as having attained release; they do not love Your holy feet; and for this season their minds are impure. (v. 32.) Husband of *Lakshmi* ! Those, whose love is bound to You, and who are Your servants do not at any time fall down in this manner; they go about without fear, placing their feet on the heads of the leaders of the armies in the form of obstacles; for they are protected by You. (v. 33.) You take up bodies with *satva* as its only quality for the sustenance of the world. This purpose may be served by Your mere will, without Your coming down in *avatāra*; Your object in so doing is to place before them an object, to which they can offer worship, according to the ritual prescribed in the *veda*, and with *tapas* and meditation on Yourself. Those bodies are pure, and are calculated to bless embodied beings. (v. 34.) Creator ! If you do not do so, appearing in bodies, which give knowledge and wash

out the notion of difference springing from ignorance, each person will conceive Your *svarūpa* and nature in the form suggested by his own qualities. They will not know You as You are. (v. 35.) You are not one of the *devas*; Your birth, name, form, action and qualities cannot be regarded as similar to those of others; You are the witness of whatever is done by others; and You can be known as You are, only from the words of the *veda*, with a mind that ponders over them. Those, that do the sacrifices pointed out by the *veda*, know You to be the Being invoked by *vedic mantras*. (v. 36.) He, that fixes his mind on Your lotus-like feet in every act, and hears, recites, thinks or brings to the mind of others Your noble names and forms, is not fit to be bound to *samsāra*. (v. 37.) Hari! Ruler of all! I regard the burden under which the earth is groaning as already removed by Your birth. We shall see the earth marked by Your auspicious footprints as the highest heaven is; for You are full of mercy towards us. (v. 38.) Ruler of all! You are not bound to be born as we are; we cannot see any reason for Your birth other than Your desire to amuse Yourself. You create, sustain and destroy with Your *prakṛiti*, which prevents *atmās* from knowing the truth. It is for this purpose that You are born. You are the *atmā* and the help by which we shake off the fear of *samsāra*. (v. 39.) Ruler of all! The best of *yādavas*! You come down in *avatāra* in the forms of fish, horse, tortoise, man-lion, boar, swan, kings, *brāhmaṇas*, and *devas*.

You protect us and the three worlds, as You will do now. Take down the burden of the earth. Prostration to You. (v. 40.) Mother (addressing *Devaki*) ! Happily *Bhagavān* Himself, the highest being, has entered Your womb for our good. Do not be afraid of the lord of the *bhogās*; for his death is at hand. Your son will protect the *yādavas*. (v. 41.) *Brahmā*, *Rudra*, and the *devas* thus praised *Bhagavān* in the manner in which they knew Him and returned to their heaven world. (v. 12.)

## (2) PRAISE BY VASUDEVA

(Ch. III, v. 13 to 20. See para 9).

I know You to be *Purusha* Himself, who is other than *prakriti* (matter), who is wholly *jñāna* and bliss, and who sees the thoughts of all beings. (v. 13.) You first created this universe with Your *prakriti* (matter) with the three *gunas*, and then You entered it; nevertheless You appear as if You had not entered into it. (v. 14.) The first products of matter—*mahat*, *ahamkāra* and the five *tanmātras*—together with the further products in the form of the five *bhūtas* united together and formed the *brahma-anda*. While they remained separate, they were unable to do anything; for their capacities differed from one another. (v. 15.) These products having thus formed the *brahma-anda* appear in it; as they existed before its formation they were not newly made. (v. 16.)

Similarly You existed before and created the universe and You also appeared in it. Though You are thus connected with products of matter, which are capable of being seen by the mind and the senses and with their *gunas*, yet You are not affected by them. You have no inside and outside; for You are not covered by anything, as You exist everywhere. You are the *ātmā* of all and are therefore everything. (v. 17.) Though You are in products of matter seen everywhere, You separate Yourself from them, realising that You are *sat*, *i.e.*, that You are of the same form at all times; for You are all-knowing. Man, identifying himself with the body, says "I am a *deva* or a man." This is not a correct view. The statement I am a *deva* or a man is used by wise men only to be contradicted. The foolish man accepts the statement, though it is rejected by wise men. (v. 18.) Lord! the *veda* states that You are the cause of the creation, sustenance and destruction of this universe, though You are without *karma*, without *gunas* and without change. What is seen in the world is different; for a potter makes vessels of various sizes from a lump of earth, which is liable to change; and he himself is influenced by the three *gunas*, *satva*, *rajas* and *tamas* and acts. Yet this is not inappropriate in You, who are the ruler of all, and great in every respect; the changes take place in matter, which forms Your body and which rests upon You. Hence they are said to take place in You, only, through matter, but not directly. (v. 19.) For the sustenance of the world You

take up a body of Your own will—a body of which *satva* is the only quality, and which is therefore white; for the purpose of creation You work through *Brahmā*, who is influenced by the quality *rajas* and You therefore appear red; and for the purpose of destruction You work through *Rudra*, who is influenced by the quality *tamas* and You therefore appear black. *Brahmā* and *Rudra*, being Your bodies, You may be said to be red and black. (v. 20.)

## (3) PRAISE BY DEVAKI

(Ch. III, v. 24 to 27. See para 10)

The *veda* describes a Being as being incapable of perception by the senses; as having existed before all; as being without the quality *satva*, *rajas* and *tamas*; as being without growth and decay and as being without the qualities found in products of matter; they also describe Him as being self proved, as not being limited in any way, as being without good and evil deeds, as being without grief and delusion and other qualities found in sentient beings and as being the owner of the attribute *jñāna*, which ever appears in full expansion. I know that You are that Being Himself. (v. 24.) When by the force of time the world disappeared at the end of two *parārdhas* (*Brahmā*'s life), when the great *bhūtas* were dissolved in *prakṛiti*, and when that was dissolved in *avyakta* (subtle matter) You alone remained, and were therefore known

as *sesha* (what remained). (v. 25.) Friend of *avyakta* (*i.e.*, its support)! You are *kāla* (time) beginning with minutes and ending with the year—time by which the universe changes. I seek refuge in You, who are that time, its controller and the giver of every good sought by men. (v. 26.) Man, afraid of the serpent in the form of death, flees to all the worlds; but can nowhere find freedom from fear. By accident he reaches Your lotus-like feet, and sleeps with an easy mind; and death runs away from him. (v. 27.)

#### (4) PRAISE BY THE TWO YAKSHAS

(Ch. X, v. 29 to 36. See para 26)

The *Yakshas* praised *Sri Krishna* in the following words. “*Krishna Krishna*” possessing very superior power! You are the highest *Purusha*, the cause of the universe; *brāhmaṇas* say that this world, whether it is in the form of subtle matter or in the form of the manifested universe, is Your body. (v. 29.) You alone control the bodies, *prāṇas*, mind and senses of all beings; You Yourself are time; You are the being known as *Vishnu*, the imperishable ruler of all. (v. 30.) You are subtle matter with the three *gunas*—*satva*, *rajas* and *tamas*; You are its product *mahat*; You are the *ātmās*, who control all bodies and witness the activities of the mind and the senses in them. (v. 31.) You cannot be perceived by the senses, which are the products of matter, in the same way as the qualities of matter perceived by the senses cannot perceive those

senses. Who in this world, covered by the *gunas* of matter is fit to perceive You as You are—You who existed before the universe came forth ? (v. 32.) Prostration to You. *Bhagavān Vāsudeva*, the creator of the world ; whose greatness is concealed from the world by the *gunas* of matter—*gunas* whose real nature You perceive but not others ; You are *Brahma*, i.e., without limitation of any kind either in Your *svarūpa* or in Your attributes. (v. 33.) Though You are not liable to enter a body, You come down in *avatāra* among embodied beings ; You are known to be different from all others by Your noble deeds, which are impossible for them and which cannot be equalled or surpassed. (v. 34.) Lord that give whatever ends are desired ! For the well-being of all the worlds and for their attainment of release from *karma* You have been born along with *Rāma*, who is a part of Yourself. (v. 35.) Lord, who are full of the highest auspicious things ! Prostration to You *Vāsudeva*, who are free from the six evils, and who are the lord of the *yādavas*. (v. 36.)

## (5) PRAISE BY BRAHMA

(Ch. XIV, v. 1 to 40. See para 39)

*Brahmā* said “ Praiseworthy lord ! Prostration to You, the son of the cowherd chief, whose body is blue-like the rain cloud, with a cloth round the waist with the colour of lightning, and with soft feet, whose face shines with *kundā* flowers on Your ears and with a bunch of peacock feathers on Your head, to whose-

person a morsel of food on Your palm, a horn and a cane and flute add beauty, and who wear a garland of forest flowers. (v. 1.) *Deva!* You have taken this body of Yours out of grace towards me ; it has been taken of Your own will, and is not made of the five *bhūtas* like ours. Even I *Brahmā* am unable to measure its greatness, with my inner sense ; how can I measure Your *svarūpa*, which is pure *jñāna* and bliss ? (v. 2.) *Ajita* (unconquered being) ! You have been overcome by those, who abandoning the trouble of meditating on their own pure nature, rely upon You for their salvation, who, doing the duties of their position with their body, mind and tongue live by hearing Your stories recited by good men and who are not attached to anything in the three worlds. (v. 3.) Lord ! Some persons abandon *bhakti* (love), which will lead to the highest good, and trouble themselves only about the attainment of the pleasure of self-realisation ; their work gives them only trouble but nothing else, as in the case of one that beats rice-husk with a pestle. He gets no rice for his trouble. (v. 4.) *Achyuta* ! Infinite bliss ! Many *yogins* in the past did the duties of their position, surrendering their fruits to You ; this and the hearing of Your stories created *bhakti* (loving meditation on You), with which they saw You as You are and easily attained the highest goal. (v. 5.) Infinite bliss ! Your greatness is not fit to be known even by pure minded persons ; for You are without the qualities of matter. Yet You can be known thus : as being without change, as enjoying Yourself, as being without a

*karma*-made body, and as being incapable of being perceived by any one other than Yourself; You cannot be known in any other character. (v. 6.) Assume that some capable persons can after a long time count up the atoms in the earth, the dew drops in the air and the stars in the sky; of them who can count Your qualities which are numberless—You who have come down in *avatāra* for the well-being of the world? (v. 7.) He that well perceives Your mercy, experiences the fruits of his own past actions, does *namas* (*prapatti*) to You with his mind, tongue and body and lives in this manner, will attain his share in the bliss of release. (v. 8.) Ruler of all! See my unworthy deed; I use my abnormal power in regard to You—You who are without limitations, who are the cause of the universe, who are the highest *Atmā* and whose wonderful power excels the wonderful power of all—and wish to see my own greatness. What am I to you; am I not like a spark in the fire? (v. 9.) *Achyuta*! Hence be pleased to excuse this act of mine; for I am full of the quality *rajas*, did not know Your greatness and regarded myself as a ruler independent of You. My eyes were blinded by the utter darkness springing from the conceit that I am *Brahmā*—the creator of the world; I deserve Your pity with the thought “I am His master and he is my servant”. (v. 10.) Where am I who live in this *brahma-anda* enveloped by *prakriti*, *mahat*, *ahamkāra* and the five elements, and whose body is seven spans<sup>1</sup> high? Where

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<sup>1</sup> According to his own measure.

is the greatness of Yourself in the pores of whose body countless similar *brahma-andas* whirl about like atoms in the meshes of a window covered with net work ? (v. 11.) *Adhokshaja* ! (Being beyond sense perception.) A baby in the mother's womb kicks it with its feet ; does it constitute an offence to the mother ? I am like that baby in Your abdomen ; is there anything, high or low, that is outside of it, whether it is an *atmā* who is said ever to exist or a non-sentient object that cannot be said ever to exist in the same condition ? (v. 12.) *Īśvara* (ruler) ! The *veda* says that when the three worlds came to an end and there was one sheet of water everywhere, *Aja* (*Brahmā*) came forth from the stalk of the lotus flower in the navel of *Nārāyaṇa* ; this statement is not false ; for have I not come forth from You ? (v. 13.) Are You not *Nārāyaṇa* ? ; for You are the *atmā*<sup>1</sup> of all embodied beings ; You are the highest ruler of this world ; You see what passes in all the worlds. The water that came from You formed the support of Your body. This fact that You lay on the waters of dissolution is true. It is not false. (v. 14.) *Bhagavān* ! If Your body with the universe within it lay on the waters of dissolution, You must be *Nārāyaṇa*. Was it not seen by me at that very moment ; was it not clearly seen by me within my

<sup>1</sup> *Atmā* is one that enters into a thing and controls it. As this work is done by *Bhagavān*, He is *Nārāyaṇa*, i.e., the *ayana* or controller of all things that came forth from Him (*Nāra*). As He sees what passes in all the worlds, He is *Nārāyaṇa* (*Nārānehi* : sees). As the water of dissolution formed His support, He is *Nārāyaṇa* (*Nāram Ayanam yasya*), whose support *Nāras* (waters) were.

heart at the same time ; and was it not then removed from my sight ? (v. 15.) *Māyā-damana* (destroyer of the *māyā* or abnormal power of others) ! In this *avatāra* itself You showed to Your mother *Yaśodā* all this world, which appears outside of You, as being within Your abdomen. By this act You revealed Your wonderful power. (v. 16.) All this together with ourselves appeared within Your abdomen, exactly as it now appears outside ; how was this possible, if it were not due to Your wonderful power ? (v. 17.) Have You not shown it to me, who saw Your conditions other than that in which You now appear. At first You were alone ; then You appeared as all Your friends in the *vraja* and as their calves ; then all of them appeared with four arms like Yourself, and were worshipped by me and by all others ; then each of them appeared as the whole world ; lastly *Brahma* without any limitation and without an equal or superior alone remained and You are that *Brahma*. (v. 18.) To those that by regarding the body as the *atmā* do not perceive You as You are, You use Your power to delude, and appear as myself (*Brahmā*) in regard to the creation of the world, as Yourself in regard to its sustenance and as *Rudra* in regards to its destruction. (v. 19.) Lord, Creator and Ruler ! You are not liable to birth, as *atmās* are ; yet Your birth among *devas*, *rishis*, men, beasts, and water animals is for the destruction of the conceit of wicked men and for the blessing of the good. (v. 20.) *Bhagavān*, the *atmā* of all, limitless bliss, lord of *yogins* ! Who in the three worlds knows Your actions on these points—where,

and when they take place, how they take place and how many they are? Spreading Your power to delude You amuse Yourself. (v. 21.) Hence all this world comes forth from You of Your own will—You whose *svarūpa* is ever *jñāna* and bliss, and who is without any limitation. Those, that do not know the nature of the world, regard it as *sat* (permanent); but those, that know, regard it as perishable, like dream perceptions, and that it is the seat of great suffering after suffering. It is without any intelligence. (v. 22.) Though the world comes forth from You, You are not affected by contact with it; for You are one, an *ātmā* (one who enters the world and controls it); You are an ancient *Purusha*. You undergo no change in Your substance or in Your attributes; You are ever self-revealed; You are without limitations of any kind and You are the first cause; You are without any limitations; for You ever exist; You fill all space and You can be identified with every object. You are without change; for You are without birth, growth, decay, change from moment to moment and death. You are not subject to connection with a *karma*-made body nor are You liable to separation from such a body, as the *ātmā* is. You are without any *karma* and are ever bliss. (v. 23.) Those whose ignorance has been dispelled by the sun in the form of a *guru*, and who obtain capable eyes in the form of a correct knowledge of the *upanishads* see You in meditation as thus described, as the *ātmā* (inner ruler) of all *atmas* and as the *ātmā* of themselves. They cross the ocean of *karmas* (good and evil deeds) which one inevitably commits in

*samsāra*. This is certain. (v. 24.) By not knowing that You are the *ātmā* of all *ātmās*, the *samsāra* of all springs up ; but by knowing that You are the *ātmā* of all *ātmās* and meditating on this, *samsāra* disappears. This is like a person's seeing a serpent's body on a piece of rope in darkness and his perceiving its absence when a light is brought in. (v. 25.) Ignorance and knowledge themselves constitute bondage in *samsāra* and release therefrom. There is no other cause. When ignorance ceases, and the nature of the *ātmā*, who is ever *jñāna*, and of the highest *Ātmā* who has no equal, is examined they will be found to be *jñāna* like the sun in the day. (v. 26.) Many persons foolishly regard the highest *Ātmā*, who is other than matter and *ātmās*, and who is their inner ruler, as an ordinary *ātmā* ; they regard themselves as the body, though they are distinct from it. They then search for the highest *Ātmā* outside of themselves. How wonderful is the ignorance of ignorant people ! (v. 27.) *Ananta* (limitless) ! Wise men seek You, who are within their bodies, giving up the notion that You are anything else ; when they know the nature of a rope, that is near them, and that really exists will they regard it as a serpent that has no existence ? (v. 28.) *Deva* ! *Bhagavān* ! One, to whom a tittle of the grace given by Your two lotus-like feet, is shown, knows the real nature of Your greatness ; but no other, though he sits alone and seeks for a long time. (v. 29.) Lord ! May this great happiness come to me, either in this birth or in any other, though it be the birth of beasts, *viz.*,

that I may be one of Your servants and serve the tender leaf of Your feet. (v. 30.) How happy are the cows and the *gopis* of the *vraja*, whose milk was drunk by You with pleasure, the milk of the cows in the form of their calves and the milk of the *gopis* in the form of their sons—You, to satisfy whom sacrifices have not yet become adequate? (v. 31.) How very great is the happiness of the residents of the *vraja*? *Brahma*, who fills all space, who exists at all times, and who is the highest bliss, is their friend. (v. 32.) *Achyuta*! Let us leave alone the greatness of the happiness of these people; we—*Rudra* and others—who control the senses of mortals are very happy indeed; for we often and often drink with our eleven senses, the honey in Your lotus-like feet which is both sweet and maddening. (v. 33.) I regard birth in this world as a great happiness; better than this is birth in a jungle; still better is birth in the *vraja*; for one born in the last will be bathed in the dust of some one living in that place; and *Bhagavān*, the giver of release, is the life of every one in that place—*Bhagavān* the dust of whose feet is even now sought by the *veda*. (v. 34.) *Deva*! Even *Pūtanā* merely putting on the form of a good person was made to reach You with her brothers, the crane and serpent *asuras*. If this be so, what fruit other than Yourself are You going to give to the residents of the *vraja*? their home, wealth, friends, dear things, *atmā*, sons, *prāṇa* and mind have no existence without You, and You are every good fruit that one may desire. In this matter my mind is labouring under confusion. (v. 35.)

*Krishna* ! So long as the thieves in the form of desire and the rest remain, as long will one's home be a prison to him ; so long as You do not regard a person as belonging to Yourself, as long will his misconception remain and bind his feet like fetters. (v. 36.) You are without a body made of matter with the three *gunas*, and without the actions to which such a body leads ; yet You imitate persons possessed of such a body and doing such actions ; Your object in doing so is to make known to the world the stream of happiness, in which those, that do *prapatti* to You, are submerged. (v. 37.) Let those that know You as You are, know that You imitate the ways of the world as stated. As for myself I am ignorant. Why should I speak at length on this matter ? You are beyond the reach of the tongue or of the mind ; they are as powerless to know You as You are, as the body is. (v. 38.) *Krishna* ! Give me permission ; You know everything ; for Your sight extends to everything. You alone are the lord of the universe and it rests upon You. (v. 39.) *Sri Krishna* ! who, like the sun opening lotus buds, delight the family of *vrishnis*, who like the moon causing flood tide in the sea, increase the prosperity of *brāhmaṇas* and cows, who like both the sun and the moon removing darkness, destroy *dharma* opposed to the *veda*, who are an enemy to the *rākshasas* on earth and who are worshipped by everyone including the sun ; prostration to You to the end of a *kalpa*.<sup>1</sup> (v. 40.)

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<sup>1</sup> A day of *Brahmā*.

## (6) PRAISE BY KĀLIYA'S WIVES

(Ch. XVI, v. 33 to 50. See para 53)

The wives of *kāliya* said : The punishment awarded to this serpent, who has offended, is but proper ; for Your *avatāra* is for the express purpose of putting down wicked persons. You regard with the same eye the sons of Your enemy as You do Your own ; when You award punishment, You indicate that it will be followed by something wholesome to the person punished. (v. 33.) You have done a blessing to us ; for the punishment of an offender by You wipes out his *karma*—the *karma* by which an *ātmā* becomes a serpent. Hence we accept Your anger as a blessing. (v. 34.) What *tapas* did this *ātmā* formerly perform without pride, showing proper respect to worthy persons, or did he show mercy to all beings ? for You have been pleased—You who make all persons live by giving them enjoyment or the bliss of release. (v. 35.) *Deva ! Kāliya* has become qualified for being touched by the dust of Your feet. We do not know which *dharma* of his has produced this effect. To be touched by the dust of Your feet is a difficult thing to attain. Even *Sri*, desiring this, abandoned all other desires, and did severe *tapas* for a long time practising strict observances. (v. 36.) Those that have obtained the touch of the dust of Your feet do not desire enjoyment in *svarga* (heaven world) ; the lordship of the whole of the earth, the throne of *Brahmā*, the sovereignty of the nether worlds, the abnormal powers obtained by

*yogins* or even release from the bondage to *Karma*. (v. 37.) This lord of serpents, who has been born with the quality *tamas*, and who is controlled by anger, has obtained what cannot be reached by others. An embodied being, who is being whirled about by the wheel of *samsāra*, sometimes obtains without any effort on his part the good fortune to see You in person. (v. 38.) Prostration to You, *Bhagavān*, who are *Purusha*, with great power, who abide in all beings as their inner ruler, who are all beings,<sup>1</sup> who are superior to all and who are the *ātmā* of all. (v. 39.) Prostration to You, who are the seat of knowledge needed for removing an evil and procuring a good, who are the Being known as *Brahma*, whose capacity is limitless, who are without any bad quality, who are without any change in Yourself but who undergo changes through matter and *ātmās* that form Your bodies. (v. 40.) Prostration to You who are in the form of time (*kāla*), who support it as the nave supports a wheel, who see all its parts, who are in the form of the universe, who are both the material and operative causes of the same and who are the instruments and everything else needed for its coming into existence in its present form. (v. 41.) Prostration to You who are in the form of the five *bhūtas*, the five *tanmātras*, the ten senses, *prāṇa*, mind, *buddhi*, and *vāsanās*, who are the cause by which the attribute *jñāna* of *ātmās* is made to contract through the

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<sup>1</sup> This is with reference to the relation of body and *ātmā*. The meaning is therefore 'who is the support of all beings'. The *ātmā* supports a body.

agency of the three *gunas* and of the attachment to sense objects to which they lead. (v. 42.) Prostration to You, who are without any limitation (in place, time and *vastu*), who are so subtle as to be capable of entering into everything including *ātmās*, who do not undergo any change on that account, who are all-knowing, who appear to persons, that do not accept the teaching of the *veda*, in the forms conceived by them and who give the power to words to indicate their meanings and to the meanings to be indicated by them. (v. 43.) Prostration to You, who are known only from the *veda*, who by teaching it made it known to others, who possess every kind of knowledge necessary for this purpose, who cause the activities of men to procure worldly fruits and their activities to obtain release, and who impart the knowledge contained in the *upanishads*. (v. 44.) Prostration to You, who have been born as *Krishṇa*, the son of *Vasudeva*, and as *Rāma*, who appear as the *vyūhas* known as *Pradyumna* and *Aniruddha* and who are the lord of those that seek refuge in You. (v. 45.) Prostration to You, who cause the attribute *jñāna* of *ātmās* to expand and show everything to them like a bright lamp, who use matter with the three *gunas* to conceal from *ātmās* their true nature, who can be reached by the state of mind of *ātmās* known as loving meditation or *prapatti*, who see the minds of all, and who for this purpose have unlimited power of perception. (v. 46.) *Hṛishikeṣa* (mover of one's senses). Prostration to You, whose activities in this world for Your mere amusement cannot be known as they are,

who bring into existence the *devas* and others and move their minds to act, who ever think by what excuses the world may be helped, and who being Yourself full, treat everything with indifference and are silent. (v. 47.) Prostration to You, who know the higher and lower ends (release from bondage and bondage itself), who give every kind of fruit sought, who are indicated by all words, and who are other than the objects indicated by them, who see them all and who are the cause of the universe. (v. 48.) Lord! You act for the creation, sustenance and destruction of the universe, using the three qualities *satva*, *rajas* and *tamas*, and You do nothing for this purpose except mere willing; You do this work in the form of beginningless time; You bring to their senses the *ātmās* who are under the influence of *rajas* and *tamas* by awarding suitable punishments, in order to make them fit for attaining their true ends. In this manner You amuse Yourself meeting with no failure anywhere. (v. 49.) All the objects in the three worlds are Your bodies—objects that are influenced by *satva*, *rajas* and *tamas*. Of these the protection of those influenced by *satva* is dear to You—You who come down in *avatāra* for the protection of the good and for the guarding of *dharma*s. (v. 50.)

## (7) PRAISE BY INDRA

(Ch. XXVII, v. 4 to 11. See para 60)

Your place is made of pure *satva*; it is free from desire and aversion; it can be reached only by *tapas*

in the form of loving meditation on You ; it is without *rajas* and *tamas*. This *samsāra*, created by the three *gunas* and continued by Your will, has no place in You, as also *karma* which brings about connection with material vehicles. (v. 4.) *Īśa* (ruler) ! How can there be in that place greed and other qualities, which are brought into existence by connection with *karma*-made bodies, which lead to the possession of other bodies, and which are the marks found in ignorant persons. Though You are of this description, yet You award punishment solely for guarding *dharma* and for putting down wicked persons. (v. 5.) Like a father You do what is good to the worlds ; like a *guru* (teacher) You teach them what they should know ; You control them ; You punish offenders at the proper time—You who cannot be evaded. For the well-being of the worlds You take up forms of Your own will, and act destroying the conceit of those that (like me) regard themselves as the rulers of the universe. (v. 6.) When those, that like me are ignorant, and regard themselves as the rulers of the worlds, see You at the proper time, they quickly abandon the intoxication of power and free from conceit they resort to the path trodden by great men—You, who remove the fear of *samsāra* from those that approach You. Your action in punishing wicked persons is calculated to purify them, make them humble and cause them to seek the company of good men. (v. 7.) Be pleased to excuse me ; for I have been plunged in the intoxication of power ; I did not realise Your greatness. I have been foolish

and have therefore offended You. Ruler ! May not a similar foolish thought recur to me. (v. 8.) *Deva ! Adhokshaja* (one who cannot be reached by sense perception) ! Your *avatāra* (coming down) is for the destruction of the leaders of armies who are a burden to the earth and whose birth is merely a great burden to them ; Your *avatāra* is for the well-being of those that follow the lead of Your feet. (v. 9.) *Bhagāvan !* prostration to You—You who are *Purusha*, with a noble mind ; for You forget the offence committed and bless, when the offender falls at Your feet—You who are the son of *Vasudeva*, bear the name *Krishna* and are the lord of those that love You. (v. 10.) Prostration to You, who take up forms of Your own will, whose attribute *jñāna* is eternal and never undergoes contraction, who are everything and its cause and the inner ruler of all. (v. 11.)

## (8) PRAISE BY AKRŪRA

(Ch. XL. See para 93)

*Akrūra* said : I prostrate before You, from whom the causes of all have come forth, who are the first *Purusha* and who are without change. *Brahmā*, from whom this world came forth, came forth from the lotus bud that sprang from Your navel. (v. 1.) The five *bhūtas*, *āhamkāra* their cause, *mahat*, *prakriti*, the mind, the senses, all sense objects, all the *devatās* who control them—in short all those by which this world has been

brought into existence are Your bodies. (v. 2.) These—*Brahmā* and others—do not know the true nature of Yourself, You are their *ātmā*; for they are under the influence of the notion that what is not the *ātmā* (that is the body), is the *ātmā*. Even *Brahmā*, being bound by the qualities of matter does not know that You are other than those qualities. (v. 3.) *Yogins* (those that do *yoga*) meditate upon Yourself who are the great *Purusha* and ruler of all; some good men meditate upon You as seated in their eye and in their heart; others as being seated in the sun, *Indra*, and other *devatās*; and still others as being the *ātmā* of all beings. (v. 4.) Still others worship You with the offerings of various kinds pointed out in the earlier part of the *veda* under the name of *Indra* and other *devatās* bearing various forms. (v. 5.) Some surrender all their actions to You, and without longing for any fruit they worship You (You are *jñāna* in Your *svarūpa*) with the thought that You are their goal, the means by which that goal may be reached, and everything else that is dear to them. (v. 6.) Some purify themselves in the manner pointed out by You in the *pāncharātra* and worship You alone, who appear in many forms in Your *avatāras* and in one form in the *vaikunṭha* world. (v. 7.) *Bhagavān*! Some worship You alone in the form of *Śiva* (*Rudra*) by the mode taught by him, following different practices. (v. 8.) All of them worship You alone, though they worship various *devatās*, and though their minds are fixed on them but not on Yourself; for You Yourself are all the *devatās*, as You control them.

(v. 9.) Lord ! Rivers arising in hills and filled with rain flow to the sea from all directions. Similarly all their worship goes to You. (v. 10.) *Satva, rajas* and *tamas* are the qualities of matter, which forms Your body. All beings from *Brahmā* down to the vegetable kingdom are under their influence. (v. 11.) Prostration to You, whose mind is not attached to bodies and their adjuncts, who are the *ātmā* of all, and who see what passes in their minds. This *samsāra* caused by the qualities of matter is brought about by *avidyā*, i.e., the confounding of the *ātmā* with the body, and it affects all beings, whether they are in *deva*, human, or animal bodies. (v. 12.) *Agni* (fire) is Your mouth ; the earth is Your feet ; the sun forms Your eyes ; ether is Your navel ; the directions are Your ears ; the sky is Your head ; the leaders of the *devas* are Your hands ; the oceans are Your abdomen ; and *vāyu* is Your *prāṇa* and strength. (v. 13.) Trees are the hair on Your body ; the clouds are the hair on Your head ; the hills are Your bones and nails ; the closing and opening of Your eyelids form night and day. The *prajapatis* are Your sex organ ; and rain is Your semen. (v. 14.) The worlds full of *ātmās* and their rulers are formed in Yourself ; they move about in You, as water animals do in water, and as mosquitoes do on fig fruits ; yet You are not subject to change, being *Purusha* and being perceived by only pure minds and therefore being pure. (v. 15.) Whatever forms You take up here for Your amusement wipe out the sufferings of the worlds ; for they sing Your praises with delight, and thus attain their end. (v. 16.)

Prostration to You, who took the form of a fish and moved about in the waters of dissolution, and who in the form with a horse's head killed the *asuras* *Madhu* and *Kaiṭabha*. (v. 17.) Prostration to You, who in the form of a large tortoise bore the *mandara* hill on Your back, and who in the form of a boar amused Yourself with the raising of the earth. (v. 18.) Prostration to You, who in the form of a wonderful man-lion removed the fear of good men, and who in the form of a dwarf measured the three worlds with Your steps. (v. 19.) Prostration to You, who as the head of the *bhārgavās* destroyed the forest in the form of proud kings, and who as the best of the *Rāghavas* made an end of the *rākshasa Rāvaṇa*. (v. 20.) Prostration to You, who have come down in *avatāra* as *Rāma* and *Krishṇa*, who form the *vyūhas* *Pradyumna* and *Aniruddha*, and who are the lord of these that love You. (v. 21.) Prostration to You, who in the form of pure *Buddha* will delude the *asuras*, the sons of *Diti* and *Danu*, and who in the form of *Kalki* will destroy *mlecchas* in the guise of kings. (v. 22.) *Bhagavān* ! This world is deluded by Your *māyā* (matter), with the false notions "I am the body," and "this is mine"; it whirls about on the path of fruit-yielding *karmas*. (v. 23.) Lord ! I am ignorant, and being deluded, I regard my body, sons, home, wife, property and relations as permanent, though they are as perishable as things seen in dreams. (v. 24.) I am full of misconceptions, regarding perishable things as permanent, the body as the *ātmā*, and what is painful as pleasurable ; I delight

in the pairs joy and grief ; and am full of ignorance. Being all this, I do not realise that You are dear to me. (v. 25.) As a foolishman abandons water which is concealed from view by the reeds growing on it, and resorts to a mirage, so I turn away from You. (v. 26.) I am unable to restrain the mind, which is polluted with desires, and *karmas* to which they lead, and which is drawn hither and thither by powerful senses. I am therefore unhappy. (v. 27.) *Īśā* (Ruler), *Abjanābha* (Being with the lotus flower in your navel)! Persons of this description, have come to Your feet—feet which cannot be reached by wicked men ; and this I regard as Your blessing. When Your grace, which will end *samsāra*, comes to a person, he will wait upon good men, and will be filled with love for You. (v. 28.) Prostration to You, whose *svarūpa* is mere *jñāna*, who impart knowledge to all, who control time, *karma* and *vāsanās* that yield pleasure and pain to all, who are the being known as *Brahma* and whose power is unlimited. (v. 29.) *Hrishikesa* (the leader of the senses). Lord ! Prostration to You, who are *Vāsudeva*, and who are the abode of all. Protect me, who come to You as refuge. (v. 30.)

## (9) PRAISE BY MUCHUKUNDA

(Ch. LI, v. 46 to 58. See para 127)

*Muchukunda* said : *Īśa* (ruler)! One in the form of a man or a woman is deluded by Your *māyā*

and does not worship You ; but his mind is fixed on things that will really injure him. He lives in a home, which only yields pain, and makes efforts to attain pleasure. (v. 46.) Pure being ! He sometimes attains a human body, difficult of attainment, without any effort on his part. Yet regarding the body as the *atmā*, he does not wait on Your lotus-like feet. Like a beast He has fallen into a well in the form of a home. (v. 47.) *Ajita* (unconquered being) ! My time has passed without any profit ; for I was much intoxicated with my prosperity as king. I regarded the perishable body as the *atmā*, and was attached to sons, wife, treasury and earth ; and there was no end to my thoughts about them. (v. 48.) My attachment to this body, which differs in no way from a jar or wall, was rooted. I was full of conceit that I was a king. Surrounded by chieftains in charge of chariots, elephants, horses and foot-soldiers, I roamed over the earth ; but did not regard You as a being to be troubled about. (v. 49.) I was much intoxicated and did not know what was good for me. I was ever thinking how this and that should be done ; my greed grew every day, and I was drawn to sense objects. You in the form of death quickly seize me, being ever wakeful as a snake, suffering from hunger and licking its lips with its tongue, pounces upon a rat when it seizes him. (v. 50.) Formerly I went about under the name king in chariots with gold trappings or on the back of elephants. The king's body in due time will receive the name dung, if eaten by kites, the name worms, if left to decompose or the name

ashes, if cremated. (v. 51.) This time can never be evaded. *Īśa* (ruler)! I subdued the kings in all directions ; there was no foe to contend with ; I sat on an emperor's throne and received obeisance of kings like me. Man lives in houses devoted to the pleasure of sexual intercourse and like parrots in the hand of a woman is made to run hither and thither. (v. 52.) I do *tapas* continuously with the desire that I may in my next birth become an emperor again ; I deny myself enjoyment all the time and do various actions ; but this does not bring about happiness. (v. 53.) When You wish to end one's *samsāra* with Your grace he gets into the company of worthy men. When this happens, he attains love for You, who are the goal sought by good men, and who are the lord of superior and inferior beings. (v. 54.) *Īśa* (ruler)! I regard that a blessing was done to me, when by no effort on my part I was released from the bondage of a kingdom under the pretext of helping the *devas*—blessing that is prayed for by kings who rule over the whole of the earth by retiring to a forest and leading a secluded life. (v. 55.) Lord! I do not desire any boon other than the service of Your lotus-like feet—a service that is most sought by persons who give up everything for You. *Hari!* *Brahmā* worshipped You, who give the bliss of release, and asked for a boon which merely bound him. (v. 56.) *Īśa* (ruler)! Hence I abandon all desires, which are mixed with the qualities *satva*, *rajas* and *tamas* ; I come to You who are without *karma*, who have no imperfection of any kind, who have no equal or

superior, and who are mere *jñāna*. (v. 57.) *Īśa* (ruler)! Protector, Highest *Ātma*! I have long been suffering from the misery of *samsāra*. I have not subdued the six enemies in the form of the mind and the senses, and have not attained peace of mind. I have come to Your lotus-like feet which remove fear, death and grief. Protect me who am in distress. (v. 58.)

#### (10) PRAISE BY BHŪMI (EARTH)

(Ch. LIX, v. 25 to 31. See para 138)

*Bhūmi* (earth) said: Prostration to You, ruler of *Brahmā*, who is the head of the *devas*, the bearer of the conch, the *chakra* and the club. The highest *Ātma*! Prostration to You who take up bodies at the desire of those that love You. (v. 25.) Prostration to You from whose navel the lotus bud, the seat of *Brahmā*, came forth, who wear a garland of lotus flowers, whose eyes are like a petal of a lotus flower, and whose feet are like the lotus flower. (v. 26.) Prostration to You, *Bhagavān*, *Vasudeva*, who are *Vishṇu*, *Purusha*, who are the first cause and whose *jñāna* is full even during cosmic rest. (v. 27.) Prostration to You, who are not liable to birth as others are, but who bring this world into existence, who are *Brahma* with unlimited power, who are the *ātma* of superior and inferior beings, and of the five *bhūtas* and who are therefore the highest *Ātma*. (v. 28.) Lord of the universe! You take up intense *rajas* for its creation,

intense *tamas* for its destruction and intense *satva* for its sustenance. You are time (*kāla*) matter<sup>1</sup> and *ātmās*. (v. 29.) *Bhagavān* ! The five *bhūtas*, *tanmātras*, the mind, the ten senses, *ahamkāra* and *mahat* and the *devatās* controlling them—all these consisting of movables and immovables rest upon You, who have no second. This being so, the notion that they are independent of You is a misconception. (v. 30.) This person is the son of *Naraka* whom You have killed. He has come to Your lotus-like feet in fear. Lord who remove the suffering of those that seek refuge in You ! Be pleased to protect him and place Your lotus-like hand on his head—a hand which destroys all impurities. (v. 31.)

## (11) PRAISE BY RUDRA

(Ch. LXIII, v. 34 to 45. See para 144)

*Rudra* said : You are the being known as *Brahma* and the highest *Jyotis* (light); and You are concealed in *Brahma* known as the *veda*. The pure-minded perceive You as being pure like ether. (v. 34.) The sky is Your navel, *agni* (fire) is Your mouth, water is Your semen, and heaven is Your head. The directions are Your ears, the earth is Your feet, the moon is Your mind, and the sun is Your eyes. I am Your inner sense. The seas are Your abdomen. *Indra* is Your hand. (v. 35.) Vegetables

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<sup>1</sup> This statement is made with reference to the relation of body and *ātmā*, which subsists between *Bhagavān* and the universe.

are the hair on Your body. The clouds are the hair on Your head, *Brahmā* is Your *buddhi*. *Prajāpatis* are Your sex organ and *Dharma* is Your heart. In this manner You are meditated upon by the world. (v. 36.) Being with undiminished *tejas*! Your *avatāra* (coming down here) is for the guarding of *dharma* and for the well-being of the world. All others are protected by You and we protect the seven worlds. (v. 37.) You were one during cosmic rest, being then without names and forms. You are the first *Purusha*; You have no equal or superior; You are unconnected with the waking, dreaming and deep sleep conditions. You are self proved; You are the cause of the universe but there is no cause for Yourself. Yet in order that matter and *ātmās*, inseparable from Yourself, may become manifest, You of Your own will appear as matter and *ātmās*, undergoing change of substance in the former element and change of attribute in the latter. (v. 38.) Limitless bliss! Though clouds stand between the sun and ourselves, yet he is not prevented from shining; and he causes the clouds and other things to appear. Similarly though You are within material bodies, they do not prevent Your being perceived. You make them and all other things appear; for You are self-proved. (v. 39.) The minds of *ātmās* are deluded by Your *māyā*; they are much attached to wives, children and home. To some extent they rise from an ocean of misery only to fall back into it. (v. 40.) One attains a human body with great difficulty through Your grace, but if

he does not subdue his senses, and as a result of this he does not love Your feet, he is a fit object for pity ; for he injures himself. (v. 41.) If a mortal abandons You, who are his *ātmā*, and his ruler, and who are dear to him, and who is attached to sense objects which are the reverse, he suffers ; for he throws away nectar and eats poison. (v. 42.) Myself (*Rudra*), the *devas* and *rishis* with pure hearts—all seek refuge in You, regarding You as everything to us—You who are our *ātmā* and ruler, and who are dearest to us. (v. 43.) *Deva*! I have come to You—You who are the cause of the creation, sustenance and destruction of the world, who are impartial, who are free from the six evils, who are my wellwisher and leader ; who have no equal or superior, than whom there is no other to be approached for protection, who are the world, and on whom we depend for support ; I come to You in order that my *samsāra* may be ended. (v. 44.) This person loves me ; he is dear to me ; and follows me. I have promised him freedom from fear. May Your grace be extended to him, as it was to *Prahļada*, the head of the *asuras*. (v. 45.)

## (12) PRAISE BY VASUDEVA

(Ch. LXXXV, v. 3 to 20. See para 179)

*Vasudeva* said : *Krishṇa*, great *yogin* ! *Samkarshana* the eternal ! I know you both to be the cause of the universe, to be matter and *ātmās*, and yet other than they. (v. 3.) You are everything connected with an

action ; whether it be its place, its instrument, its cause, or the person profiting by it ; also every other thing connected with it ; You are the time and the manner in which the action is done, and You are the action itself—You who are the ruler of matter and *ātmās*. (v. 4.) *Adhokshaja* (a Being above sense perception) the *ātma* of all ! You have entered this diverse universe created by Yourself along with *ātmās* as their inner ruler, and support it in the form of *prāṇa* and *ātmās*, being Yourself unaffected by their imperfections. (v. 5.) The capacities of *prāṇa* and the rest, which by their combination form the bodies of all beings, are Your own capacities. They can do nothing of themselves ; for they are under Your control and differ from one another. The actions of bodies and senses are prompted by *ātmās* acting under Your direction. (v. 6.) The brightness of the moon, the heat of fire, the light of the sun, stars and lightning, the stability of hills, and the smell of earth—all these in reality belong to Yourself. (v. 7.) The power of water to support life, and give it satisfaction, its power to wet, its taste, water itself, the capacity of wind to act, and to support, its force and its movements—all belong to You, ruler of all. (v. 8.) The space in the directions, the directions themselves, sound<sup>1</sup> ether which is its seed, *nādas* letters, the *mantra*

<sup>1</sup> This is the translation of the Sanskrit word *sphoṭam*, which means according to grammarians eternal sound. As it comes through the various parts of the mouth, it forms the sounds of the alphabet. *Nadas* are those that make the sounds manifest.

known as *pranava* and the different forms of objects—all these belong to You. (v. 9.) The capacities of the senses to show objects to *ātmās*, the *devatās* who control them, the power of *buddhi* to decide, and the memory of *ātmās* all these belong to You. (v. 10.) You are *tāmasa ahamkāra* from which the five *bhūtas* are formed; the *rājasa ahamkāra* which helps in the formation of the senses, the *sātvika ahamkāra* from which the senses are formed and fruit-yielding *karmas* of those that return from the heaven world with a remnant of *karma*. (v. 11.) In things which are perishable You are the element that is imperishable. In products formed of matter, mud or gold for instance, the forms and names are perishable, but the substance is imperishable. (v. 12.) The qualities *satva*, *rajas* and *tamas* and the products in which these predominate, rest upon You—You who are the highest *Brahma*; for You so willed it. They are formed from the matter element which forms Your body. (v. 13.) Hence these products formed from the matter element do not rest upon You as distinct from that element; for You exist in all of them as their *ātmā*. It is so stated in the *śāstra*. (v. 14.) The *ātmās* that have fallen into the stream produced by the *gunas*, do not know the true nature of Yourself, who are the *ātmā* of all; for it is difficult of perception. From this ignorance they do *karmas* of various kinds and remain in *samsāra*. (v. 15.) *Īśvara* (ruler)! One gets without any effort on his part a human body, which will enable him to reach the highest good; but the body is not easily attained. If he does not attend to his own

good, he is deluded by Your *māyā*, and his life is spent in vain. (v. 16.) You bind all this world by the ropes of attachment to the body and to things connected with it—attachment by which it thinks “I am this body. These are mine.” (v. 17.) You are not my sons, but are the lords of matter and *ātmās*. You have come down in order to take down the burden of the earth in the form of *asura* kings. So You have said. (v. 18.) (Addressing *Śri Krishna*) I have come to Your lotus-like feet as my refuge—feet which destroy the fear of *samsāra* felt by one that has sought Your production. You are the friend of the suffering. Enough of this desire to gratify the senses. I regard the perishable body as myself and You the highest *ātmā* as my son. (v. 19.) *Urugāya* (Being worthy of high praise)! Did you not tell us in the room in which confinement took place “Though unborn under the influence of *Karma*, I come into the world in age after age for the guarding of My *dharma*. I bear various forms like ether and abandon them when the purpose is served.” Who can know Your wonderful power? (v. 20.)

### (13) PRAISE BY THE SRUTIS<sup>1</sup>

(Ch. LXXXVII, v. 14 to 41)

*Ajita* (unconquered being)! Be victorious. Kill this *prakṛiti* (destroy the *ātmās'* connection with

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<sup>1</sup> This was first related by *Sanandana* to his brothers and other *rishis* gathered together at a *satra yāga* performed in the *janas loka*. It was repeated by the *rishi Nārāyaṇa*

matter) ; for though they are full of faults, You overlook them and accept as an excuse for interference some good *karma*, which they do without knowing it or intending it. You have the capacity for it ; for You have all the six qualities indicated by the term *bhaga*<sup>1</sup> and this not as a gift from any one but they belong to You by nature. At the beginning of creation You called forth the latent powers in matter, which was to assume the forms of movable and immovable things, and in *ātmās* who were to reside in them. The *śruti*s describe You as evolving along with matter and *ātmās*, which form Your bodies, into the present universe. (v. 14.) The *vedas* state this universe to be *Brahma*, i.e., Yourself ; for You alone existed before it assumed its present condition. You were then in a subtle condition and You now appear in the gross condition. This change from the subtle to the gross condition took place in the matter element ; and products sprang from it and assumed names and forms. When in the end they abandon these names and forms, they dissolve in the same element, as from a lump of earth vessels of various shapes and sizes are formed, becoming the lump again in the end. Hence seers fix their mind, tongue

of *Badari* to *Nārada*, and by *Nārada* to *Vyāsa* ; the last embodied it in the *Sri Bhāgavatam*. (Ch. LXXXVII, v. 9 to 12 and 47 and 48.)

<sup>1</sup> The six qualities are *jñāna* the power to know, *bala* the power to support, *aiśvarya* the power to control, *vīrya* freedom from fatigue, *śakti* the capacity to do anything and *tejas* the power to burn up all opposition.

and action upon You, thinking of You with the mind, praising You with the tongue and doing Your work with the body ; and this work of theirs does not become abortive. When one places his foot in the air he is bound to fall down ; but if he places it on the ground, how can he suffer ? (v. 15.) *Tryadhiṣa* (controller of the creation, sustenance and destruction of the universe) ! Wise men plunge into the ocean in the form of Your stories, that are calculated to wipe out the impurities of all the worlds, and abandon the three kinds of suffering (*tāpa-traya*). *Parama* (Highest Being) ! If this be so, why should one wonder that those persons that meditate upon Your *svarūpa*, which is ever *jñāna* and bliss, abandon those sufferings—persons who by their knowledge of Yourself have thrown off the impurities of the mind in the form of desire and aversion and the incidents of time in the form of birth and death ? (v. 16.) Those, that having obtained a human body, in which they can meditate upon You, think only of satisfying their senses, live merely like bellows, breathing in and breathing out. You are the highest object on which one should meditate ; for it is only with Your grace that *mahat*, *ahamkāra*, and the five *bhūtas* formed the *brahma-anda* ; You are *ānandamaya*, the last in the five things described in the *ānandavalli* as having the form of a human being. Though You have entered into *ātmās* and material products created by Yourself, You are other than they, and You are unchanging both in Your substance and in Your attributes. (v. 17.) *Ananta* ! certain persons with keen intellect meditate upon You

as being in the form of the fire in the abdomen of men ; certain others meditate upon You as being in the blood-vessel going up from the heart to the top of the head ; still others meditate upon You as being seated in the small ether in their hearts. All of them at death go up to the top of the head, which is the highest place of meditation upon Yourself. They never return to fall into the mouth of *mṛityu* (*samsāra*). (v. 18.) You enter into various bodies created by You out of Yourself and appear in the forms of those bodies, as fire entering into various pieces of wood appears as those pieces. You exhibit Your knowledge and power in different degrees in different persons. Pure-minded persons praise You and reach You, who though abiding in perishable bodies do not yet perish, who are ever in the same form, and who are bliss throughout. (v. 19.) The *veda* states that You are in the form of a human being among the bodies created by Yourself, that You take that form with a tittle of Your will, and that even in that form You possess all Your power undiminished—You, who fill all space, so that there is nothing outside or inside of You, and there is no cause for any diminution of Your power. Wise men meditate upon Your feet, which are praised by the *veda* and which put an end to *samsāra*. They do so, controlling their breath and knowing that their birth as men is for the purpose of worshipping You. (v. 20.) *Īśvara* (ruler)! Some persons take a plunge bath in the great milk ocean in the form of Your stories, and get rid of the troubles, which they experience

in *samsāra*—You, who take up bodies in *avatāra* in order that men may know Your true nature, a thing difficult to attain otherwise. They do not desire even *moksha* (release from *samsāra*) ; for they are so attached to worthy men, who ever think of Your lotus-like feet, that they abandon their homes. (v. 21.) This body in which one lives, as a bird in a nest, is intended for Your service ; so long as it does this work, it acts like a dear friend. Foolish men having attained such a body, do not find pleasure in You, who are their *ātmā*, who are dear to them, who are intent on doing them good, and whose face is turned towards them, waiting for an excuse for interference ; they meditate upon perishable things ; this creates a tendency, which connects them with one despicable body after another, and makes them whirl in *samsāra* full of fear. Should they not be regarded as committing suicide ? Oh how wonderful is this folly of theirs ! (v. 22.) Sages meditate upon You, stilling their breath, mind and senses, and reach You. The same end is attained by others by hatred towards You ; and still others like the shepherd women of *Brindāvana* by loving attachment to Your arms, which are like the body of the chief of serpents. In this manner You ever seek an excuse, whether it be in the form of love, hatred or the love of woman to man. We too are like them fit objects for Your protection—You who look upon all alike ; the excuse that we give You is that we drink the nectar in Your lotus-like feet, i.e., we make them known to the world. (v. 23.) *Brahmā* came forth from You first ; after him came

forth the two classes of *devas*, those that do fruit-yielding *karmas*, and those that worship You with the same *karmas*, but without any longing for their fruits. Men have been born after them and die before them. Who among them can know You, who lived before creation, and were the first cause? during that state You withdrew the *veda* into Yourself and lay on the waters of dissolution. There were then no living beings or material products with names and forms as at present and the forces of time were then stilled. (v. 24.) Various false doctrines are held and are taught with the aid of specious arguments like the following: (1) a thing that did not previously exist comes newly into existence and what exists goes out of existence altogether<sup>1</sup> (2) *ātmās* are divided into classes as *devas* and men, this distinction not resting upon the bodies in which they dwell; they are themselves so divided; (3) the fruit enjoyed in *svarga* (heaven world) is enduring—fruit obtained from *devatās* in return for the offerings made to them; and (4) the *ātmās* themselves are characterised by the *gunas*, *satva*, *rajas* and *tamas*. All these spring from not understanding the real nature of things; but they disappear when You are known—You who are other than matter and *ātmās*, and who are wholly *jñāna*. (v. 25.)

<sup>1</sup> This is the view of the *Vaiśeṣika*. The true doctrine is that matter is permanent in its substance but ever changes its condition. A lump of earth becomes a jar; the jar did not newly come into existence; it existed as a lump of earth. When it is broken, it assumes the form of broken pieces; but the substance is not destroyed.

The ignorance referred to in the preceding verse is due to the fault of the mind when it is influenced by the three *gunas* of matter. Though it is regarded as capable of doing good work, it does not know You as You are; hence it is practically non-existent. Those, whose minds have become pure, and who are therefore able to know You as You are, perceive You in everything in the world ; for You have entered into the products of matter created by Yourself and remain as their inner ruler. Does not a knowing man, seeing articles made of gold, recognise the existence of gold in them ? (v. 26.) Those that know You to abide in all beings and meditate upon You in this aspect, place their foot on the head of Death, treating him with contempt. You treat those, that do not possess this knowledge, as men treat cattle, binding them through the *veda*, as cattle are bound with nose-strings. If they do not turn away their face from You, worthy men who love You purify them, i.e., they destroy their ignorance and teach them the truth. (v. 27.) You do not depend upon the senses for obtaining knowledge ; You are independent of anyone else. You enable everything connected with an action to do its work. The *devas* along with *prakriti* (matter) do You worship and enjoy the fruits given by You. As rulers over particular tracts of country carry out the orders of their overlord, so *Brahmā* and others entrusted by You with authority stand in fear of You, and carry out Your orders. (v. 28.) Living beings, whether in the form of movables or immovables, are connected with sufferings caused by the material bodies in which they

reside. Being free from all imperfections ! If any one among them becomes free from those sufferings, it must be due to Your grace ; as You are the highest Being, You treat all alike ; You do not show mercy to some and withhold it from others ; You are impartial and only look for an excuse for interference in individual cases. You fill all space as ether does ; as it is not touched by the imperfections of the objects, with which it is in contact, so You are not affected by the imperfections of those in whom You abide. In this respect of being free from imperfections ether forms an example. (v. 29.) If *ātmās*, who are numberless and eternal, be omnipresent, the fact that they are controlled will not be consistent ; being omnipresent like Yourself why should one control another ? On the other hand if they be *aṇu* (extremely limited in size), they will be ever controlled by You. Eternal being ! This world has come into existence, being full of You, *i.e.*, You are in everything ; and control all. The view of those that do not realise this fact is not acceptable, being opposed to the truth taught by the *veda*. (v. 30.) The creation of *ātmās* or of matter is impossible, as both are eternal, but by the connection of *ātmās* with matter they come into existence as embodied beings, as drops of water brought together by the wind become bubbles. They then take up various names and exhibit various qualities. In the end they disappear in Yourself as the waters of rivers, losing their individual forms, enter the sea and become part of it ; and as drops of honey, gathered by the bee from various flowers, unite to form honey, and lose their

individual existence. (v. 31.) Wise men perceive that the misconception in the form of the confusion of the *ātmā* with the body, and the misconception that the *ātmā* is independent come from matter controlled by You, and that these misconceptions are the cause of *samsāra*. They therefore meditate upon You with intense love—love which leaves *samsāra* far behind. How can the fear of *samsāra* come to those that follow You—fear caused by the knitting of Your brows in the form of time, bringing heat, cold and rain in succession every year in those that do not seek refuge in Your feet? (v. 32.) Some persons desire to subdue the mind, which is very fickle, and which cannot be governed, like a vicious horse. They foolishly abandon the feet of a *guru* and rely upon their own efforts. They bring their senses and breath under control, and take great trouble, adopting the means therefor; but they do not succeed. They suffer in a hundred ways and become submerged in *samsāra*, as merchants are drowned in the sea when they sail in a boat without the help of a guide. (v. 33.) If one among men comes to You, of what use are his relations, children, body, home, land, wife, wealth, *prāna* and carriages? He has You, who are his *ātmā*, and who are every kind of happiness. If one does not know You, who are of this nature, and lives as husband and wife for enjoying the pleasure of sexual union, who will make him happy here? ; for his *svarūpa* (true nature) is hidden from him by his connection with matter, and the qualities which belong to him in common with *Bhagavān* remain unmanifest. (v. 34.) Those, that fix their mind

even once upon You, who are their *ātmā*, and who are ever bliss, become *rishis*, i.e., they know Your true nature ; the misconceptions—that the *ātmā* is the body and that it is independent—depart from them ; Your lotus-like feet ever appear in their hearts. Men of this description visit very holy waters and holy places on earth. By this means they purify them with the water of their feet, which have the merit of destroying all sins. They do not again resort to their homes, which destroy the good qualities of men. (v. 35.) Those, that regard the world as unreal, observe “ In the opinion of some the world that came forth from *Brahmā*, who is real, must also be real. This is nullified by arguments, for it is seen that from an intelligent being non-intelligent hair and nails spring, and that from non-intelligent handful of cow-dung scorpions come forth.” This criticism cannot be accepted. In the examples cited reference is made to real things, and it is not necessary that in their case cause and product should be invariably similar ; but what is considered here is the coming forth of the unreal from the real. In this case that both the cause and product should be real should be invariable. Can a single instance be shown in which the unreal comes forth from the real or *vice versa* ? No ; for the world is not unreal. It is an aggregate of *Brahma* and of the matter and *ātmā* elements which form His body, and it exists in two conditions. When the two elements are in a subtle condition it is the cause ; and when they assume the gross condition, it becomes the product. The differences which appear in the products of evolution

are for facility of speech and for action following it. The critics rely upon certain texts of the *veda*, and are deluded by their superficial meaning ; for their intelligence has been dulled by the performance of mere actions, and they are therefore incapable of diving into their inner meaning. (v. 36.) The same critics observe. " This world did not exist before creation ; it will cease to exist after final dissolution. Between these two events it appears on You (*Brahma*) who are without any difference, as a serpent appears on a rope. It is therefore unreal. This is analogous to the appearance of a lump of earth or a piece of gold as various earthen or golden products ; they are all earth or gold and nothing else." This view is spun by the critics from their own brain, and foolish people regard it as being the truth ; the world did exist before creation and will exist after dissolution, but in a subtle condition. It therefore exists in the interval and is not therefore unreal. (v. 37.) The *ātma* being deluded by *prakṛiti* (matter) attains bodies made of it ; he enjoys the effects produced by the three *gunas* ; he regards himself as being like the bodies, and in the end he meets with death, losing the qualities that naturally belong to him. You on the other hand abandon matter, as a snake throws up its worn-out skin ; You retain Your natural qualities in full measure. You appear in full possession of the eight qualities beginning with freedom from *karma* and are worshipped by all. (v. 38.) *Bhagavān* ! If men, beginning meditation upon You, do not pull out the roots of desire from their hearts, they

cannot know You, though You are in their hearts. They will be like one that forgets a precious stone hanging from his neck. They will merely satisfy their senses. They will have no happiness either here or hereafter ; for death does not depart from them here, and they have not ascended to Your place. (v. 39.) One, that knows You, does not mind the pleasure or the pain caused by the good or evil deeds done in the life of *samsāra* or the praise or blame of others. While he remains here, he hears every day the stories of Your noble deeds in *avatāras* in age after age along with those that love You ; You are ready to give them release from bondage when they die. Hence they have happiness both here and hereafter. (v. 40.) Even the *devas* cannot perceive the limit of Your greatness ; this incapacity is shared by Yourself ; for Your greatness has no end. Hordes of *andas* (egg-shaped worlds) with seven envelopes move about in the pores of Your body as particles of dust and birds fly in the air. The *vedas* deny in regard to You the imperfections found in things other than Yourself, and describe Your noble qualities both by express mention and by implication. (v. 41.)

#### (14) PRAISE BY THE DEVAS

(Sk. XI, Ch. VI, v. 7 to 19. See para 185)

Lord ! We prostrate before Your lotus-like feet with the mind, the senses, *prāṇa* and speech—feet which are meditated on with love in their hearts by

those that wish to be released from the strong ropes in the form of *karma*. (v. 7.) With matter possessing the three *gunas* (qualities) You create this wonderful world in Yourself, You protect it, and destroy it in the end, taking up such quality as is needed for the purpose ; but You are not affected by those acts of Yours. *Ajita* (unconquered being)! You find pleasure in limitless bliss that is Your own, and are free from every imperfection. (v. 8.) *Īdya* (worthy of being praised)! Leader of those whose minds are influenced by the *satva* quality ! Men, whose minds are turned towards sense objects, do not attain purity to the same extent as they do by fervour in hearing the stories of Your deeds rendered intense by hearing them, even though they learn the text of the *veda*, and its meaning, understand what they should do to attain the end, make gifts, practise penances, and discharge the duties of their status. (v. 9.) May Your feet destroy<sup>1</sup> the evil tendencies of our minds —feet which are borne by sages in their hearts full of love in order that they may attain their own good, and which are worshipped three times a day in Your *vyūha avatāras* by those that know the true nature of the *ātma* and who love You in order that they may go beyond the heaven world and attain the eight qualities which they share with You. (v. 10.) Feet which are thought on at sacrifices by persons who take the offerings in their

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<sup>1</sup> The original refers to *dhūma-ketu* which means a falling star and which is believed to have the power to destroy. *Bhagavān's* feet will destroy the evil tendencies of men, as the falling star destroys one's good.

pure hands, in order to put them into the sacrificial fire in accordance with the ritual taught by the *veda*, feet which are meditated on by the followers of the *sāṅkhyā*<sup>1</sup> system in order that they may know that their bondage is unreal, and that therefore there is no need for release; and which are thought on by those that love You and for You alone. (v. 11.) Lord! In regard to Your feet there is quarrel between the garland known as *vanamāla* and *Sri*. Though resting on Your shoulders it reaches Your feet as if to adorn them; while *Sri*, resting on Your chest, wishes to serve them; and out of jealousy there is quarrel between them, as between co-wives. May these feet, which receive articles of worship brought to them by *Sri* with love, ever destroy the evil tendencies of our minds. (v. 12.) *Bhagavān*! With one of Your feet You measured the whole of the universe with two steps, and used *Bali*'s head for the third step; the *Ganges*-springing from one of them and flowing in the three-worlds proclaims Your act like a flag; Your feet which fill the army of the *asuras* with fear, and remove the same from the army of the *devas*; they bring happiness to good men and suffering to evil-minded persons. *Bhūman* (limitless bliss)! may they destroy our sins and purify us, who have come to Your feet. (v. 13.) *Brahmā*.

<sup>1</sup> *Sāṅkhyā*: These persons meditate upon the *ātmā* only; but as the *ātmā* exists for You and for You alone, meditation thereon is in reality meditation on Yourself as his lord.

and other embodied beings are under Your control like bulls which are led by the strings passed through their noses—*Brahmā* and others who injure one another. You are in the form of time; You are other than matter and *ātmās*; and You are the being known as *Purushottama*, the best of intelligent beings. May Your feet increase our happiness. (v. 14.) You are the cause of the creation, sustenance and destruction of this world. You are other than matter in the subtle condition—matter in the evolved condition indicated by the word *mahat* and *ātmās*. You are known as *kāla* (time), in the form of the year consisting of the hot, cold and rainy seasons. You are engaged in the destruction of everything; the force of Your movements is great. (v. 15.) The *vyūha Aniruddha* obtains from You *virya* (the capacity to create the world) and brings forth the *tatva mahat*, as a woman receives her husband's semen in her womb, makes it grow into a baby and brings it forth. His will never fails. That *mahat*, possessing the three *gunas* like *prakṛiti* (matter), created from itself the golden *anda* (egg-shaped world) with its outer envelopes. (v. 16.) After this creation You brought into existence living beings in the form of movables and immovables and control them. You make them experience pleasure from sense objects by the contact of their senses; as You do this with an eye upon their *karmas* You are not affected by it. Controller of the senses! The sense objects are so powerful that, though wise men shun them, yet they are afraid of them. (v. 17.) Your sixteen thousand wives were unable to

agitate Your mind, using Cupid's instruments in the form of their smiling side-glances, the knitting of their eyebrows and the soft words at the time of the sexual union. (v. 18.) Two streams are capable of destroying the evil deeds of the three worlds—one consisting of the stories of Your noble deeds and the other taking its rise from the washing of Your foot. Those that take trouble to attain purity resort to both the streams, the former by hearing it and the latter by touching it with their bodies. (v. 19.)

## APPENDIX II

### DESCRIPTION OF VARSHA-RITU (THE RAINY SEASON)

(Ch. XX, v. 3 to 24. See para 67)

THEN came the rainy season, in which all living beings come into existence and flourish. The directions brightened up, and there was thunder in the sky. (v. 3.) The sky was overcast with thick blue clouds, with lightning and thunder, and the sun became dim. The sky was therefore like an *ātmā*, whose attribute *jñāna* is made to contract by the *gunas* of matter. (v. 4.) The proper time having come, the sun who had drunk for eight months with his rays the wealth of earth in the form of water, began to release the same. (v. 5.) Great clouds moved by strong winds poured down rain for the well-being of the world, like merciful persons who, moved by the sufferings of others, give them everything, including that by which they themselves live. (v. 6.) The earth, which had become lean with the heat of the sun, was drenched with rain and smiled with crops, like persons who do *tapas*.

to obtain certain fruits and who become happy on attaining them. (v. 7.) Glow-worms twinkled at the approach of night, while the planets ceased to shine, hidden by the clouds. This was like the prevalence of *āgamas* opposed to the *veda* in the *kali* age and the disappearance of the *veda* owing to the evil deeds of men. (v. 8.) Frogs, hearing the sound of rain, began to croak—frogs which had slept in silence before, just like students, who begin to learn the *veda* when their *guru* has finished his daily duties. (v. 9.) Petty streams overflowed their banks, quickly to become dry. This was like the attainment of a home and wealth by a person who is controlled by his senses. (v. 10.) The earth looked green with green grass, red with a kind of worm and yellow with the flowers of the *silindra*. It then looked like the army of a king over which flags of various colours float. (v. 11.) Fields, yielding abundant harvests, filled cultivators with delight, while they affected envious people with pain—people who do not realise that things are controlled by Providence. (v. 12.) All beings living on land and in water drank new water and appeared pretty, as men obtain the likeness of *Hari* by His service. (v. 13.) The sea receiving the waters of rivers was agitated with waves raised by the wind. This was like the agitation of people whose *yoga* is not perfected, and whose minds are polluted with desires and think of sense objects. (v. 14.) Hills never shook though the rain fell in torrential streams over them. Similarly those, whose minds are fixed on *Bhagavān* (*Adhokshaja*), never become.

agitated, though afflicted with sufferings of various kinds. (v. 15.) Paths were covered with grass, and not being trodden by people, they could not be traced easily. Similarly the *veda*, not being constantly recited by the twice-born, becomes forgotten in time. (v. 16.) Lightning appeared in clouds only for an instant, but did not remain long in them—clouds, which are the friends of the world, as wicked women do not remain devoted to their husbands, even though they possess excellent qualities. (v. 17.) *Indra*'s bow (rain-bow) appeared in ether possessed of the quality sound; but it had no *guna* (bow-string). This was like the appearance of the *atmā* in the body exhibiting the three *gunas*—*satva*, *rajas* and *tamas*—while he is devoid of them. (v. 18.) The moon was hidden behind clouds, which shone with the help of her rays. It was not therefore possible to separate the moon from the clouds. This was like the *atmā* being hidden by the body, which is perceived with the help of his attribute *jñāna*; and he does not therefore recognise himself as distinct from the body. (v. 19.) Peacocks were filled with delight at the appearance of clouds, as persons that suffer from *samsāra* and are disgusted with it, are filled with joy when they see the approach of men that love *Bhagavān* (*Achyuta*). (v. 20.) Trees, drinking water with their roots, appeared in various forms such as tender leaves, flowers and fruits. Similarly persons, who are fatigued and became lean in the performance of *tapas* on the attainment of the fruit sought, become possessed of well refreshed bodies and experience several kinds of enjoyment. (v. 21.)

The *sārasa* birds amused themselves in muddy streams, like worldly men, who, hankering after drops of enjoyment yielded by sense objects, find pleasure in their homes, and are ceaselessly engaged in doing some work or other. (v. 22.) Bunds were broken by strong currents of water owing to falling rains, as the paths indicated by the *veda* are disregarded in the *kali* age owing to the false teaching of persons that do not accept its teaching. (v. 23.) Clouds being driven by winds poured down rain for the benefit of the world, as kings under the advice of *brāhmaṇas* give what is desired by their subjects. (v. 24.)

### APPENDIX III

#### DESCRIPTION OF SARAT RITU (THE TWO MONTHS FOLLOWING THE RAINY SEASON)

(Ch. XX, v. 32 to 49. See para 67)

THEN came the *sarat ritu*; clouds disappeared; the water became clear, and the wind was no longer cold. (v. 32.) Water, which during the rainy season was muddy, regained its pure condition, as the minds of fallen men regain their purity by the doing of *yoga*. (v. 33.) The season caused the disappearance of clouds from the sky, of mire from the ground and of mud from water, as love for *Sri Krishna* causes the disappearance of evil things. (v. 34.) Clouds, having abandoned all their wealth in the form of water, shone brightly, like sages who, abandoning the three kinds of desire,<sup>1</sup> throw up all the impurities of the mind and become serene. (v. 35.) Hills sent forth pure water from springs in some places but not in others. This was like wise men's imparting knowledge of the truth at the proper time but not on other occasions. (v. 36.) Fishes, residing in shallow waters, did not perceive the daily evaporation of

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<sup>1</sup> They are love of sons, of wealth and of the world.

what was their support. This was like the ignorance of foolish men, leading family lives, that do not perceive that their life is being shortened day by day. (v. 37.) Fishes in shallow waters experienced the heat caused by the heat of the season, as a poor family man that does not control his senses experiences misery. (v. 38.) The land little by little abandoned its moisture, and creepers their freshness, as wise men gradually abandon the misconceptions that the body is the *ātma* and that things connected with it are theirs. (v. 39.) The sea receiving no water from rivers became still and noiseless, as wise men remain calm and silent though no food comes to them and their body begins to suffer on that account. (v. 40.) Cultivators by erecting bunds prevented the flow of water from their fields, as *yogins* by controlling their senses prevent the flow of their attribute *jñāna* from running towards sense objects. (v. 41.) The moon destroyed the suffering of people caused by the hot rays of the sun, as true wisdom destroys the suffering caused by attachment to the body, and as *Mukunda* (*Sri Krishna*) destroyed the pain of separation from the women of the *vraja*. (v. 42.) The sky appeared without clouds and the stars shone brightly,<sup>1</sup> as, when the mind is influenced by the *satva* quality, the meaning of the *veda* is easily perceived.

<sup>1</sup> During the rainy season the clouds prevented the stars from shining. Similarly the qualities *rajas*, and *tamas* prevent the perception of the true meaning of the *veda*; but when they disappear and their place is taken by *satva*, the meaning of the *veda* easily appears to the mind.

(v. 43.) The moon shone in the sky in the midst of stars with its orb full of light, as Śrī Krishṇa, the lord of the *yādavas*, shone in the midst of the *vrishnis*. (v. 44.) People being touched by the wind that was neither hot nor cold, and that wafted the fragrance of the forest, ceased to experience the heat from which they suffered in the day; but the *gopis* with their minds drawn towards Śrī Krishṇa did not profit by it. It only increased the pain of their separation from Him. (v. 45.) Cows, she-deer, birds, and women—all became pregnant by union with their partners,—as persons on the worship of *Īśvara* attain its fruits. (v. 46.) Lotus-flowers opened by the sun's rays shone brightly, but not the *kumuda* flower. Similarly good people become free from fear when they enjoy the king's protection, but not thieves. (v. 47.) The earth being full of ripe corn, offerings were made to *devatās* in cities and country parts, and great feasts were held calculated to please the senses, as it delighted by the *avatāras* of *Bhagavān*. (v. 48.) Traders,<sup>1</sup> *yatis* (those that have renounced the world), kings and persons desirous of bathing in holy waters, who had been prevented by the rainy season, now came out and pursued their occupations, as those who have completed their *yoga* attain their end, when the proper time comes. (v. 49.)

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<sup>1</sup> Traders seek wealth; *yatis* go about in obedience to the rule that they should not remain for more than a day at a particular place; kings go abroad to subdue other kings and the last class go to bathe in holy waters.

#### APPENDIX IV

### DESCRIPTION OF THE EFFECT PRODUCED BY THE MUSIC OF SRI KRISHNA'S FLUTE

(Ch. XXXV, v. 1 to 25. See para 71)

WHEN *Sri Krishna* departed for the forest in the day, the *gopis'* minds went after Him and they passed the day with difficulty, singing His deeds. (v. 1.) They said to one another "Gopis ! When *Mukunda* played on His flute with His cheek on His left arm, with His eyebrows moving, with the flute on His underlip and with His fingers playing on the holes therein, the women of the heaven world, travelling in the air in cars, heard His music. They were filled with wonder and came under the control of Cupid ; their clothes sat loosely upon them ; and exhibiting bashfulness, they were filled with confusion, even though their husbands were then by their side.<sup>1</sup> (v. 2 and 3.) Girls ! Hear this wonderful thing. When the son of *Nanda* played on the flute—the son of *Nanda* on whose chest, shining with a

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<sup>1</sup> Compare with v. 12 of Ch. XXI.

garland of pearls, stands *Sri* like lightning on a blue cloud, and who makes us suffer by His separation—the bulls and cows of the *vraja* and the deer of the forest hear the music of the flute though at a great distance; and stand in herds with grass between their teeth, with their ears erect and with their eyes closed, like pictures on a wall. (v. 4 and 5.)<sup>1</sup> Friend! When *Mukunda* appearing like a wrestler, bearing peacock feathers, tender leaves, and earths of various colours found in hills, and attended by *Rāma*, calls to shepherd boys and cows, playing on His flute, even non-sentient streams desire like our unhappy selves the dust of His lotus-like feet wafted by the wind, and not attaining the same, they stand still with their flow arrested and with their hands in the form of waves trembling from love. (v. 6 and 7.)<sup>2</sup> When *Sri Krishna* wandering in the forest calls the bulls grazing on hill slopes with the music of His flute,—*Sri Krishna* whose brave deeds are sung by His followers, and from whom prosperity does not move away, as from the first *Purusha*—even the trees and the creepers of the forest full of flowers and fruits bend under the weight along with their branches; exhibit signs of love in their bark and drop tears of enjoy in the form of honey drops. Thus they appear to show love for *Vishṇu*. (v. 8 and 9.)<sup>3</sup> When He placed His flute on His lip—

<sup>1</sup> Cf. with v. 13.

<sup>2</sup> Cf. with v. 15.

<sup>3</sup> Cf. with v. 9.

He who bore a fine *tilaka*<sup>1</sup> on His forehead and who loved to hear the loud humming of swarms of bees intoxicated with the honey drops on the fine smelling *tulasi* leaves on His *vanamāla* (garland of flowers)—the *sārasas*, swans and other birds on tanks approach Him with their minds drawn by His sweet music; and like sages they meditate on *Hari* with their minds controlled, with their eyes closed and with their talk abandoned. (v. 10 and 11.)<sup>2</sup> Ladies of the *vraja*! When He stood with *Rāma* on the slopes of hills with flowers on His ears and filled with delight with the music of His flute, all the beings at the place, Himself sharing that feeling, the clouds murmured in a low voice as if afraid of offending that great personage, showered flowers in the form of rain drops on their friends, and by their shadow held up an umbrella over Him. (v. 12 and 13.)<sup>3</sup> Good lady! (addressing *Yaśodā*) When your son, who is an adept in all the games of the shepherds, placed the *venu* on His red underlip, and played various tunes, improvised by Himself in many ways, *Indra*, *Rudra*, *Brahmā* and other *devas* frequently heard the music with bent necks with their minds fixed thereon and were confused, not being able to discover what the tunes were, though they were well-versed in the science of music. (v. 14 and 15.) When

<sup>1</sup> An ornament for the forehead in the form of a small circle.

<sup>2</sup> Cf. with v. 14.

<sup>3</sup> Cf. with v. 16.

He went forward with the gait of an elephant, softening with His feet the pain experienced by the grounds of the *vraja* from their being trodden under the hoofs of cattle—feet tender like the petal of a lotus flower and exhibiting the pretty marks flag, *vajra* (*Indra's weapon*), lotus flower and *ankuṣa* (elephant driver's goad). When He played on His flute, His playful looks brought Cupid's force to bear upon us; we became motionless like trees, and were so confused that we were not aware in what condition the hair on our head and the cloth round our waist were. (v. 16 and 17.) When He sang with His arm on the shoulder of a friend, carrying a string of beads for the counting of cattle, and with a garland of *tulasi* leaves, the smell of which was dear to Him, she-deer, allured by His music, approached Him and followed Him, abandoning attachment to home, as we *gopis* do—Him, who is an ocean of groups of fine qualities. (v. 18 and 19.)<sup>1</sup> Pure-minded lady! (addressing *Yaśodā*) When your son, the son of *Nanda* played on the banks of the *Jumna* in the midst of shepherds and cattle, wearing a garland of *kunda* flowers, which added beauty to His person—your son who makes those that love Him happy, the southern breeze from the *malaya* hill moved gently, making itself agreeable to Him; *siddhas* and *vidyādhara*s surrounded Him with instrumental and vocal music and with presents in their hands. (v. 20 and 21.) When the son of *Devaki* returned to the *vraja* at the close of

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<sup>1</sup> Cf. with v. 11.

the day collecting His cattle, and playing on His flute, while His followers sang His praises, His garland was covered with the dust raised by the hoofs of cattle. He brought joy like the rising moon to us, who by the pain of separation from Him, were beside ourselves during the day—He who loves the cattle of the *vraja*, who bore the *Govardhana* hill for their protection, and whose feet were saluted with respect by old people on the way, and who desired to comply with the wishes of His friends. (v. 22 and 23.) *Rāma* too at the end of the day returned removing from us, residents of the *vraja* like the moon the pain suffered by us during the day—*Rāma* whose eyes were slightly whirling with intoxication, who treated his friends with due consideration, who wore the garland *vanamāla* over his shoulders, whose face was white like a custard apple, whose soft cheeks were adorned with the lustre from his golden ear-rings, who walked like an elephant, and whose face was full of joy. (v. 24 and 25.) The poet adds, “In this manner the women of the *vraja*, Oh king! amused themselves during the day with singing *Sri Krishna's* praises with their minds fixed on Him.”<sup>1</sup>

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<sup>1</sup> This chapter covers the same ground as Ch. XXI abstracted in para 71 though, there are differences in details. This is therefore relegated to this appendix.

*Statement showing where particular chapters of the original may be found in this book.*

## APPENDIX V

CHAP.	CONTENTS	SECTION	PARA
I	Why <i>Sri Kṛishṇa</i> came down in <i>avatāra</i> — <i>Kamsa's</i> attempt to kill <i>Devakī</i> —averted by the tactful speech of <i>Vasudeva</i> —Six of their children killed by <i>Kamsa</i>	I	1, 3 to 6
II	Birth of <i>Rāma</i> —Entry of <i>Sri Kṛishṇa</i> into <i>Devakī's</i> womb	I	6, 7, 32
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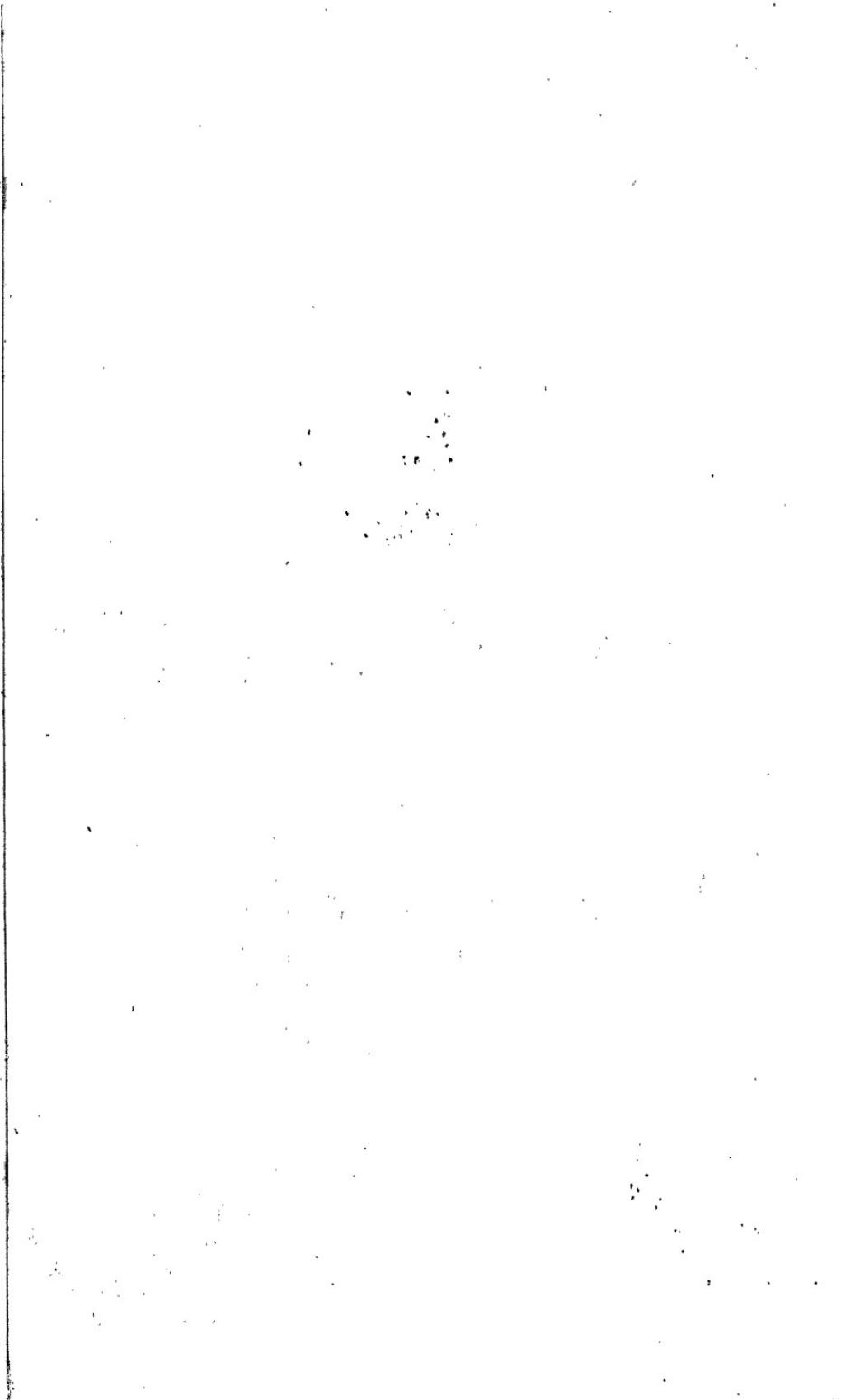


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